

THE

# Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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## Ecclesiastical Affairs.

## SIR TITUS SALT.

If the next best thing to the performance of a noble action or the leading of a beautiful life is to report them and perpetuate their memory, the Yorkshire journals have done well in devoting so large a space and so many able pens to the biography of Sir Titus Salt, who was peacefully removed from the scene of his earthly labours and triumphs on Friday last. The qualities which have earned for him so warm a tribute of respect and affection as a local celebrity are precisely those which ensure a wider and well-deserved renown. The spirited originator and director of a great industry; the capitalist who has enriched, along with himself, nearly every one around him; the citizen who has added importance to his own town and neighbourhood, while excelling in all civil virtues, naturally receives the hearty encomiums of Bradford at the end of his useful career. But in this instance it is the moral element in the successful course which has given a special tone to the praises of near neighbours, and it is this which will obtain from the whole country a respectful confirmation of the local plaudits. As we read the inspiring narrations of the *Bradford Observer* and the *Leeds Mercury*—which, indeed, only confirmed our personal impressions—it is easy to see that Sir Titus Salt was one of the men whose outward vocation is the accident, and their inward character the essential element, in their history, so that there is no danger, because he was rich, of praising him on different principles than if he had died poor. Some men are nobler than their work, when the work itself is humble; some are less noble than their work, and reveal their insignificance in the discharge of the highest functions; and some men infuse their own nobleness even into the lowliest forms of industry and art. But Sir Titus Salt brought a princely nature to bear upon a grand enterprise—the establishment and government of an enormous mechanical and commercial industry—under a fixed resolution to promote the dignity of man, amidst conditions of labour which too often degrade him. An enlightened interest in the personal and social well-being of their workmen is rather the rule than the exception, as an extended observation leads us to believe, in the present day. The old charge of merciless disregard for the welfare of operative industry can seldom be justly alleged in our time—so

wonderful has been the moral progress among the manufacturing communities of England. Whether this is to be attributed to a general advance in the national sentiment of humanity; or to a further assertion of the claims of labour on capital by the workmen themselves; or to the beneficent action of legislation under the inspiration of such leaders as Lord Shaftesbury and Mr. Brassey; or to the practical influence of religion exalting the aims of individual employers; or to all these influences combined, it is certain that the brilliant example of a few prominent capitalists has had much to do with the improvement of which we speak. And certainly, also, no example has shone more brightly or more widely than that of the deceased gentleman whose loss we deplore. It is this which gives even a national importance to the history of the works at Saltaire. They have vindicated the spiritual nature of man, while seeming to aim only at the production of fabrics for the clothing of his perishable frame; and viewed from that point they have distinctly added lustre to the highest wealth of the empire. A nation's wealth, as all men know, does not consist chiefly in the profusion of its possessions, but in the high quality of its people; and if these come forth elevated in intelligence and worth from the organisations of labour, the noblest contribution is made to the riches of the empire.

There is small risk of wearying our readers even by the thrice-told tale of Sir Titus Salt's concern for his workpeople.

His purpose embraced (says a graphic writer in the *Leeds Mercury*) the supply of comfortable dwellings for his workers, and schools and every other institution which might be requisite to surround those dwellings with the best influences. There followed rapidly, therefore, the erection of houses for the workpeople, and a dining-hall. The streets were laid out on a uniform plan, and the houses, unlike those then occupied by the Bradford operatives, have at least three bedrooms, and each house has a back yard and conveniences to itself. The houses latterly built are superior to those first erected, and better class dwellings are supplied for the managers and overlookers. 3,500 workpeople are employed, and 800 dwellings of various classes have been built, and are occupied by 4,500 persons, over a space of twenty-six acres. There are in all twenty-nine streets, with numerous shops, but the beer-shop is happily absent. Intoxicating drink is not permitted to be sold at Saltaire. Some of the grocers were, at one time, allowed to sell beer, but the privilege was abused, and the sale was stopped.

Nor was this all. The Factory Schools, a handsome pile of buildings, rose in 1867, and in 1868 forty-five almshouses, with their chapel and infirmary. The Club and Institute, a large and handsome building with quadrangular gardens in front, faces the schools. This was completed in 1871, and cost 25,000*l*. The Park was opened in 1871, comprising fourteen acres, and includes with the river at its base places of amusement for young and old. The Saltaire Sunday-schools, costing 10,000*l*., are on the same magnificent scale as the Congregational and Wesleyan churches. Horticultural societies, angling associations, fire brigades, rifle corps, cricket clubs, musical bands, glee and madrigal societies, relieve the toils and promote the good temper of these fortunate employes. A middle-class school for the higher education of girls, with science and art classes in the School of Design at the Institute, make the provision for the educational wants of Saltaire, like the village itself, a model of completeness. And, to crown all, we believe that the spirit of self-help among the people has answered to the wise and regulated generosity of the employers; while the manly freedom and independence of the workmen, evinced on several

occasions in recent disputes, proves that this generosity has acted neither as a bribe nor an opiate.

The Liberals of Yorkshire have lost one of the mainstays of their cause. Sir Titus Salt was, it seems, a man of "as few words as can carry a human being through life." He was no orator, not even a letter-writer; but his courage, high principle, steadfastness, and munificence rendered him an important auxiliary in all public enterprises for the advancement of liberty or for the pulling down of the strongholds of superstition. His politics were a practical inference from his religion, and consisted in the simple desire to see justice and equal freedom between all classes, sects, and parties established as the law of State-government. In this sense he belonged to the much-reviled class of political Dissenters, and the more such "radicals and destructives" are multiplied the better will it be for the future fortunes even of the lords and ladies who despise and revile them. To the last, Sir Titus Salt was a staunch adherent of Free Church principles, and a munificent supporter of the Liberation Society.

It is not for us to intrude into the sphere of Sir Titus Salt's private life, but it is well-known in Yorkshire that the beneficent career just ended here was inspired by the creative energy of a faith which can lift up even the humblest capacity into usefulness, and never fails to dignify and exalt even its most illustrious adherents. Few men in the sphere of industry have done so complete a life-work; but that which renders the history of Sir Titus Salt so exemplary is, that the effects produced were the result rather of character than of splendid endowments. He was a good man all round, and did as much to help multitudes of other people to become good and useful within the modest lives of their daily labour, as any of our contemporaries. And so long as such men are so justly honoured among us, there is no reason to despair of England, or to think that her wealth and luxury have suffocated her sterling virtues or intelligence.

## THE HATCHAM SCANDAL.

On Sunday last the Rev. A. Tooth, with his aiders and abettors, successfully continued his defiance of the law. The notoriety of the case drew together an overflowing congregation, who listened to a ten minutes' sermon on patience, but profited so little by it that there was a riot in the church for the space of half-an-hour. Example is usually considered more powerful than precept; and the rioters, whom we may presume to have been ignorant and uneducated people, incapable of drawing fine distinctions, probably thought that, if the preacher took the law into his own hands, there was no reason why they should not do the same. They therefore relieved their feelings by shouting "No Popery!" and "Go to Rome!" The only representative of secular law was a policeman, who, however, entirely failed to secure the attention usually paid in this country to the humblest representatives of constitutional authority. But the stout churchwardens, ably sustained by stalwart brethren in the faith, came to the front as boldly as when they resisted the invasion of Canon Gee, and were once more triumphant, hustling and pushing the rioters into the street.



We should like to know why none of the latter were arrested. But the question would be as delicate as the other inevitably raised by it—that is, why the reverend ringleader of this Hatcham rebellion has not been committed to gaol for contempt of the Queen's authority.

We make no doubt, indeed, that some way will be found of enforcing the inhibition decreed by Lord Penzance. But this unusual and undignified patience of the English law in the face of open defiance, thrice repeated, is a very curious commentary on the assumption so often made in favour of the principle of an Establishment, that it secures the control of secular common sense over the vagaries of religious zeal. The present case goes far to prove that, so far as such control is legitimate, that is, so far as it guards individual rights, and the conditions on which property is held, it is much less direct and much more difficult to enforce than in regard to unestablished churches. Not unfrequently the law has been invoked to determine the meaning and bearing of the trust on which Nonconformist places of worship are held. Such cases are always to be regretted, because they necessarily imply wrong-headedness and perversity in one of the contending parties, or in both. Nevertheless, they have occurred; and we fear will occur again. But did ever any one hear of an instance in which, after an injunction or other order in Chancery had been issued, concerning the property of an Independent church, it was defiantly and successfully resisted for successive weeks by the minister and deacons? We know what would become of recalcitrants in such a case. There would be no tenderness about the dignity of a spiritual office; no anxiety about the creation of pseudo-martyrs. The officers of the law would not hesitate a single moment to use any amount of force necessary to carry out the orders of the court; and they who resisted would do so at their own peril, without the slightest danger of their exciting public sympathy. It is not true, then, that the secular law, within its own province, is better secured in its ecclesiastical relations by means of an Establishment than without one. On the contrary, by attempting more than it has either a divine right or earthly power to accomplish, it compromises its dignity and embarrasses its action in its proper domain. And thus it comes to pass that lawlessness is far commoner and much safer within the Establishment than outside of it. If the Rev. A. Tooth had been in the position of a Nonconformist minister, he would have been lodged in Maidstone gaol after his first act of open contempt; and everybody would have cried, "Served him right."

Meantime much curiosity is expressed as to the causes which have made the persistence of such a scandal possible. Some say that there is an uncertainty as to the authority responsible for enforcing the law. That is quite possible. For the Public Worship Regulation Act, under which the inhibition was issued, does not provide for such a contingency as this. It proceeds throughout on the assumption that, whatever else in the church catechism the clergy may have forgotten, they may be safely trusted in the last resort "to honour and obey the Queen, and all that are put in authority under her." But this is just what the Rev. Mr. Tooth says he positively will not do; at least in this particular matter. There are other laws, or legal principles, no doubt, which provide for all cases of contumacy whether clerical or lay. But it is not unlikely there may have been some uncertainty as to the proper and most convenient mode of applying them. Others tell us that neither Lord Penzance nor the Bishop of Rochester wishes to gratify a misguided enthusiast with the honours of martyrdom. That may be so; and it would be eminently creditable to the discretion of them both. Yet when any case of Fenian fanaticism has obtained notoriety, we have not observed that the fear of crowning the delinquents with a mock halo has had the slightest effect on the sentence awarded. Men who deserved hanging have been hanged, both judge and jury being totally indifferent to the pro-

bability that the day of execution would be observed hereafter with annual solemnities. And men who deserved penal servitude have been sent to Portland or elsewhere, without the slightest regard to the inevitable worrying of the Government by Home Rule members. Now why on earth should we be more afraid to gratify Mr. Tooth with the martyrdom in which his soul delights, than to canonise the Manchester murderers as Fenian saints, or to afford the unfortunate Mitchell the double glory of transportation and sensational escape? The real reason can only be that in the latter cases secular law was clearly within its own province, and could afford to disregard a morbid sentiment that must necessarily be limited to the enemies of order; whereas, in attempting to enforce rules of doctrine and ritual, there is an uncomfortable feeling abroad that the law is on very delicate ground, and has to deal with susceptibilities whose passionate outburst is often as disproportionate to its apparent cause as the explosion and destruction in Regent's Park to the spark that caused it. The martyrdom of Mr. Tooth would excite not merely the enemies of constitutional order, but the lovers of a certain style of church order, and indeed many inconsistent champions of spiritual freedom. If the consignment of Mr. Tooth to prison would either disgrace him or make him ridiculous, that would be all very well. But, as a matter of fact, it would not. It would make him far more important and influential than he has ever been yet. The reason of this is simply that the relations of Church and State have now become so strained, perplexed, and obscure, that there is no consistent and well-informed body of opinion on which we can rely to counteract the excitement sure to be roused amongst the more fanatical Ritualists, and probably extending far beyond them. But on the other hand the difficulty is not to be evaded by letting Mr. Tooth alone. He belongs to a class with whom two modes of dealing only are possible on the part of secular governments—either ruthless extermination, or frank and full toleration. And nothing in the future is more certain than that we shall have to choose between the two methods.

It may be asked why courts of law should find more difficulty in depriving a clergyman for a breach of the conditions on which he holds property, than in turning out a Nonconformist minister for a similar cause? The reason is obvious. In the former case the law imposes the doctrinal and ceremonial conditions, in addition to guarding them when made. It is, therefore, hampered with all the difficulties that arise from the rights or the vagaries of conscience. If a judge enforces the conditions, there are many to maintain that the conditions are unjust. And unfortunately it is the law that is responsible for laying them down. Hence arise prejudice and discontent, most injurious to the consistent action of authority. But in a dispute about the property of a Free Church the position is wholly different. Here are certain creeds and directions as to worship laid down in the trust deed. Neither judge nor Parliament is responsible for the truth of the creeds or the reasonableness of the worship. And if a court of law enforces the observance of the trust, it does so fearless of all effects on church doctrine or general religious feeling. Any discontent caused by the unreasonableness of the trust is wholly irrespective of the law of the land, and concerns itself entirely with the blunderers who drew the deed. In a word, the occasional dealings of law with Free Churches are strictly limited to the enforcement of voluntary agreements for which it is not responsible. But in an Establishment it prescribes the spiritual conditions before it enforces them. Hence the fear of exciting a cry of "persecution" in the case of rebellious priests.

It is said that Lord Ebury is about to join the Free Church of England, which has been established in London under the direction of the Rev. Edward Cridge, late Dean of British Columbia, who has been consecrated a bishop by American prelates and Bishop Price.

#### RIOTOUS PROCEEDINGS AT ST. JAMES'S, HATCHAM.

On Sunday riotous scenes took place at the morning service, both inside and immediately outside the Church of St. James, Hatcham, which have few parallels in the annals of English Protestant worship. The hour fixed for the commencement of the service was, as usual, eleven o'clock, but the church was filled at twenty minutes past ten. Outside, those who could not gain admission to the church stood in groups at the top of the pretty little road leading to St. James's, awaiting what appeared to be considered certain, the arrival of the Bishop of Rochester (Dr. Cloughton), and there was the unusual spectacle at a church in this country of a sergeant and two constables of the P Division of the Metropolitan Police on special duty. The crowd waited in vain; for the bishop, who, it is stated, has washed his hands of the whole Hatcham concern, and places the onus of action upon Lord Penzance, did not arrive at the church. Since Sunday week, when Canon Gee was sent down to take the services of the church by the bishop, no correspondence whatever has passed between his lordship and the Rev. Arthur Tooth, the vicar, a fact which leaves the vicar, his clergy, churchwardens, and congregation in considerable perplexity as to what the next step taken by the authorities will be. In the church the service was commenced punctually at eleven, the candles on the "altar" being lighted, the vases filled with choice flowers, giving a highly decorative aspect to the Communion-table, and the vicar (Mr. Tooth) robed in alb and white chasuble, with cloth of gold embroidery at the back, standing in front of the altar ready to commence the service. At the bottom of the church, close to the entrance doors, was a knot of some fifteen young men and lads, who mounted the forms, and at the very beginning of the service gave very audible vent to their opposition to the Ritualistic practices of Mr. Tooth. One young gentleman commenced a verse of a comic song, but was shamed into silence by those around him. The following cries were freely indulged in, "Come in and see the pantomime," "Why don't you go to Rome?" "This is not Protestant worship." The churchwardens, Croom and Plunton, endeavoured by every persuasion to bring these refractory "worshippers" to order, but, as will be seen below, the sterner remedy was required to preserve the decency of public worship, in a church where the vast majority of the congregation were at one with the vicar. At the accustomed stop in the service Mr. Tooth divested himself, at the altar, of his chasuble, and, preceded by a cross-bearer, went into the pulpit, and preached a sermon, in which, as on Christmas Day, he dwelt upon the self-restraint exercised by the Blessed Virgin Mary, speaking also of that virtue practised by St. Joseph, and exhorting his hearers to take the lesson to themselves. He expressed an opinion that the Church of God has a more glorious time in the future than she had ever enjoyed in the past. He urged upon them all to be patient among themselves in their spiritual difficulties, for every day was bringing them fresh light and fresh knowledge. The vicar was listened to almost without interruption, and his deep, sonorous voice was heard in every part of the church. It was when he put on again his chasuble and resumed the service, that a real and serious disturbance took place. Far down in the church, when the choir commenced singing a Christmas hymn to the well-known air of "Adeste fideles," the tune being that of the Portuguese Mariners' Hymn, a serious row took place, and from time to time, to the end of the service, the lower part of the church was turned into a bear-garden. A gentleman in the church spoke aloud some offensive words respecting the service, and he was immediately seized and hustled towards the doors. This gave rise to a free fight. Umbrellas and sticks were flourished and effectually used upon the heads of Ritualists and anti-Ritualists. A large portion of the congregation jumped upon the forms, put on their hats, and prepared to defend themselves. Ladies fainted, some of them being carried to the sacristy, and in the midst of all this riot loud voices, crying out "No Popery," and "Go to Rome," were heard above the din. A police-sergeant at length arrived, and his presence put an end for the time to the fight, but when he left the church it was resumed, the combatants striking right and left with sticks and umbrellas. In the *melee* many hats were hopelessly crushed, and the head adornments of more than one lady came to grief. At this juncture a tall gentleman made to the door, and turning round towards the altar and flourishing his umbrella, said in a loud voice—"If the law don't put that down, we will." He then left the church. All this time, while there was great excitement and much hissing and groaning, the service was conducted with its choral accompaniments, as if the ordinary decorum usual at Divine service was observed. The police-sergeant was again sent for by the churchwardens, and again his appearance had a pacifying effect. But still there were constant cries of "No Popery"; "Why don't you go to Rome?" "Come in and see the pantomime." Matters were getting serious close to the entrances to the church, and a few men, conspicuous by their violent conduct, were seized by the churchwardens and ejected, Mr. Croom requesting the police outside to take the names of the offenders with a view to summoning them. During the process of ejection a gentleman received a severe cut over the face from a blow with the handle of an umbrella. Outside, the Ritualists and anti-Ritualists got mixed, and a



short pugilistic encounter was the result. The temporary lull inside was broken by a gentleman asking in a loud voice, "Where is the bishop?" and this was followed by groans for his lordship. A positive panic amongst the congregation was afterwards created by the riotous proceedings, and ladies in a fainting condition were assisted out of the church. In the meantime a reinforcement of a sergeant and a dozen constables arrived from the Deptford Police-station, and their services were required to keep in order the disorderly crowd outside the church.

**THE DISESTABLISHMENT MOVEMENT.**—The *Liberator* for January contains a brief record of the whole of the meetings that have been held in connection with the Liberation Society during the past month. Their total number is ninety-eight, and they extend from the north of Northumberland to the south of Cornwall. Many of them have been held in districts never before visited by the agents of the society, and the editor remarks—that in these districts "everywhere, we have found more friends to welcome than foes to fight against us. This, indeed, is a singular, but a characteristic result of recent work. In every new district that has been opened up by the society's agents there have been found men eager to listen, eager to receive Liberation literature, eager to work. The work—thanks to past work—is found to be half done. All that remains is to organise."

**MR. HUGH MASON IN BOLTON.**—On Friday last in the Upper Refreshment-room, Trinity-street Station, Bolton, a number of gentlemen were invited by Hugh Mason, Esq., of Ashton-under-Lyne, to confer with him upon the present aspects and future prospects of the question of religious equality. He spoke on behalf of the Liberation Society. His early connection with that society was mainly based on political grounds, but as he felt more of its real aim and usefulness, he had come to believe that its great power was on its religious side. What was wanted was that there should disappear from the constitution of the country all religious inequality. They were good subjects, paid their taxes as others, discharged every duty and obligation as good citizens, and it was very hard and unjust that, because a man could not consistently identify himself with a certain section of the religious community, his rights should be denied. There was inequality in the burial ground. Was not the parish church-yard the common burial ground of all the parish? Had we not all the right of interment? Yet even on these solemn occasions, in the sacred hours of grief, they were denied the services of the Christian ministers they desired. In their marriages it was the same. They must be celebrated in the presence of an officer of the civil service, in the presence of the registrar. But in the Church of England there were special privileges, and special immunities. Why should this be so? In all respects they stood equal with others, as good citizens, and they claimed absolute religious equality. Referring to Mr. Hick's address to his constituents on Wednesday last, he pointed out that there was not in that speech a single observation on a question that was fast dividing the country into two great camps. Not a single remark on disestablishment or disendowment! He esteemed Mr. Hick, and as a commercial man he might make a capital member for Bolton. But when political battles were fought they must be fought mainly, if not solely, on political principles, and not on those of esteem or commerce. He had been reading Mr. Hick's speech, and found that he said that on questions he understood he gave a conscientious vote, and on questions he did not understand he followed Mr. Disraeli. The Tory whip had evidently little trouble with Mr. Hick. Mr. Hick spoke of the irreligiousness of School Board schools. He was a bold man to say it, when the great victory in London showed that an enormous majority was in favour of that system which Mr. Hick condemned. The Bishop of Manchester favoured and publicly declared his adhesion to the system, and sometimes had even recommended an efficient Church school to be transferred that it might become an efficient Board school. He (Mr. Mason) preferred the bishop's advice to that of Mr. Hick. He congratulated the town of Bolton in rescuing a seat from the Tory party, and did not see why another, like Mr. J. K. Cross, should not be sent with him as his colleague in the place of Mr. Hick. Concluding his address, he expressed his regret that the real education and evangelisation of the country were impeded by the action of the clergy of the Established Church. Those who wished to combine to lessen the great evils and crimes of the nation, found themselves hindered and thwarted by a dominant, supreme, and not unfrequently an arrogant and priestly caste—good men were separated by bitterness and social antagonism and ostracism. If the good that the Establishment did were put in one scale and the evil wrought were put in the other scale, he firmly believed that the mischief committed balanced the good which was accomplished. What was wanted was mere of union, social and religious, but it would not be obtained till they got absolute religious equality. The question was not losing ground in the public mind. It was rapidly advancing among those who made our laws—that is the people. On good authority he had heard that Mr. Gladstone had acknowledged that the time for disestablishing the Scotch Church could not come too soon. The

Establishment in Wales could not last long. As the Church of England became more voluntary so would she become more powerful, and the bonds of the State would slacken until they fell off. Let Bolton show a decision and a determination to place itself in its true position, politically and socially, as a great community by helping on this great work. On the motion of Mr. Thomas Halliday and seconded by Mr. Thomas H. Winder, a council was appointed for the Bolton District of the Liberation Society, the first business of which will be to make arrangements for the visit of Messrs. R. W. Dale and J. G. Rogers in the present month. A hearty vote of thanks was accorded to Mr. Mason, and the meeting separated.

**A SERIOUS CHARGE.**—On Saturday an inquiry was opened at Wolverhampton, under the Church Discipline Act, into a charge which has been preferred against the Rev. F. Willett, vicar of All Saints, West Bromwich. It was alleged against the rev. gentleman that he had been guilty of immorality with a girl who had been in the habit of "confessing" in his church. He gave the charge an unqualified denial.

**RITUALISM AT WOLVERHAMPTON.**—Over 600 parishioners of Christ Church, Wolverhampton, having complained to Bishop Selwyn of Ritualistic practices there, the bishop handed the complaint to the Archbishop of Canterbury, who has sent the case to Lord Penzance, by whom it will be heard in the Court of Arches after the Ridsdale case, fixed for Jan. 24. A committee of petitioners are about to leave Wolverhampton, to make the affidavits and give security for the costs.

**THE INCREASE OF ROMANISM.**—At a meeting of the Scottish Reformation Society in Edinburgh on Thursday several clergymen stated that the Roman Catholic Church had of late made great advances in England, Scotland, and the United States. The Rev. Dr. Begg said many reasons could be given for this, but the chief one was the growth of infidelity. [We should have thought that the prevalence of Ritualism was a more obvious cause.]

**THE ECCLESIASTICAL DISPUTE IN CEYLON.**—The *Ceylon Times* of Nov. 29 says:—"At the conference of the presbytery called by the bishop to advise him upon the further conduct of the matter at issue with the Church Missionary Society, there were thirty-three members present, that is, all the priests of the diocese except those belonging to the Church Missionary Society. Various resolutions were proposed, such as that the bishop should be advised to refer the matter to the English Episcopate, to certain selected arbitrators, to the Pan-Anglican Synod to be held in 1878, to the Synod of this diocese; but the resolution finally adopted, by a majority of 23 to 10, was that proposed by the archdeacon, which was as follows:—"That the matter is one within the discretion of our own diocese, and that the further conduct of it may safely be left in the hands of the bishop."

**REVIVAL OF CHURCH-RATES IN CHESHIRE.**—The *Manchester Examiner* says that a curious attempt at the revival of Church-rates is just being made in Cheshire in connection with the River Weaver Trust. Some thirty-five years ago the trustees of the River Weaver obtained power from Parliament to build three churches at Winsford, Northwich, and Weston Point (Runcorn), to endow them when built, and to devote a specified sum to their repair from time to time. As the revenues of the river belong, after the payment of the necessary cost of repair and maintenance, to the ratepayers of the county, and any decrease of the net revenue implies an increase in the rates of the county, these churches were practically built at the expense of the ratepayers. It appears that one of these churches, that at Winsford, is in a state of decay, and the trustees of the River Weaver propose, in a bill which they have just deposited, to take power to rebuild this church in a safer place. The project has excited considerable opposition, and when the bills are before the Parliamentary Committee they will be strenuously opposed.

**A LAY PREACHER IN FRANCE.**—The Paris correspondent of the *Daily Telegraph* writes:—"Count de Mun's success as a lay preacher has led to a number of similar appearances in different parts of the country. The most prominent of those amateur pastors who address religious congregations in a dress coat and white cravat is M. de Cissey, a relation of the former Minister of War. His object is to bring about a reformation in the manner of observing the Sunday in France, which by its open profanity is beginning to offend a number of people who labour under no suspicion of Puritanism. Two years ago M. de Cissey left his own country of Burgundy, and repaired to Rome to obtain the sanction of the Pope to his new crusade. Since, he has been preaching to crowded meetings the necessity of preserving the Scriptural sanctity of the Sabbath. Among his most successful visits were those to Aix and Marseilles. At Digne, Monsignor Meirieu gave his cathedral to the new apostle of Sunday observance, who made a great impression on the vast assembly who came to hear him. His style has all the elements of the popular missionary; to a tone of sincere conviction he adds an easy, good-humoured manner, and his lectures are interspersed with a number of lively anecdotes, which entertain his audience while he is urging upon them the importance of improving their habits."

**THE BISHOP OF LINCOLN AND HIS CHANCELLOR.**—The Bishop of Lincoln has addressed a circular to the archdeacons of his diocese respecting the part taken by his Chancellor, Dr. Walter Phillimore, at

the meeting of the English Church Union, lately held at the Westminster Palace Hotel. His lordship states that he has received a letter on this subject from Dr. Phillimore, which that gentleman is quite willing should be published, in order that his lordship's "position and action in the matter should not be mistaken." In this communication Dr. Phillimore says that on seeing the report of the resolution proposed by him in relation to judicial decisions under the Public Worship Regulation Act at the meeting in question, the bishop wrote to him to express his "regret and disapproval of it"; that on account of this censure he tendered his resignation of his office, explaining that he had by reason of his official position never taken part in such meetings within the diocese, and regretting that what he had done should in the bishop's judgment compromise him in his relations with his lordship; but that on receiving an assurance from him of more caution in the public expression of his opinions in future, the bishop had signified his desire that he should still retain the chancellorship. The bishop in his circular, after speaking of the zeal, assiduity, and intelligence with which Dr. Phillimore has discharged his duties, then goes on to refer to the suggestions he has himself made at different times, both in Parliament and in Convocation, to save the Church from the evils of litigation as to the sense of the Rubrics concerning the position of the celebrant and the Eucharistic vestments. While mentioning these circumstances, he says, to show to his clergy "the sympathy felt with them by those in authority in what many of them regard as a trying position," he yet "earnestly advises and affectionately entreats them to submit to human law in things that are not clearly contrary to Divine law; and not to imperil the peace or hazard the existence of the Church of England as a national institution." The bishop concludes by exhorting the clergy and laity in the present crisis to supplicate the Almighty for an outpouring of the spirit of truth and peace, of faith and charity, suggesting especially "the use at their discretion of the 'Prayer for Unity' in our Churches."

**MANCHESTER NONCONFORMIST ASSOCIATION.**—The annual meeting of this association was held on Friday, at the offices, No. 12, King-street; Mr. Joseph Leese (in the unavoidable absence of Mr. Johnson, the president) occupying the chair. The report of the executive for the past year was read by the secretary, and, together with the accounts, was unanimously passed. It stated that since the annual meeting the committee had not deemed it necessary to engage prominently in any public work, having observed with satisfaction that many of the objects which the association was formed to promote were well taken in hand by the Liberation Society and the more recent organisations of the Liberal party, into which new vigour seemed to have been infused within the past two years. The association sustained a serious loss in the removal by death of their late esteemed treasurer, Mr. Boyd, in August of last year. Having regard to the advanced position which the great question of religious equality appeared to have taken in the programme of the Liberal party, and the increased activity of the Liberation Society and other political organisations in dealing with Nonconformist questions generally, the committee had gradually come to the conclusion that, while it was undesirable to dissolve the association, its object might be carried out by the existence of a standing committee, with a fixed place of meeting, who could be convened on any event transpiring which might render it desirable for action to be taken by Nonconformists as such. A discussion ensued as to the future basis of the association, and, on the motion of the Rev. D. Jones Hamer, seconded by Mr. Whitehead, it was unanimously resolved:—

That, having regard to the extended action of the Liberation Society, the Education League, and Liberal organisations in respect to Nonconformist questions generally, it is, in the opinion of this meeting, not necessary to continue the more active operations of the association, but that a standing representative committee be elected with a view of watching Nonconformist interests and taking such action from time to time as any special emergency or occasion may, in their opinion, require.

Mr. Richard Johnson, J.P. was re-elected president and Mr. J. A. Beith honorary secretary.

**AN AMERICAN CHURCH CONGRESS.**—The third American Church Congress has just been held at Boston, and has been on the whole very successful, although the debate on foreign missions exhibited a lack of appreciation of the subject; while the debate on revivals and Christian nurture is said to have been a weak conclusion of a great series of discussions, extreme Low Churchmen and extreme Ritualists alternating in the recommendation of a rabid revivalism. But otherwise the debates were very practical and creditable to American Churchmen. The Bishop of Central New York preached at the opening service at St. Paul's Church, urging that the need of the age was to present Christ Himself, not theories concerning Him, to the people. The time of the Congress was the same as that of the English gathering—from Tuesday to Friday; but the sessions were only in the morning and evening, leaving the afternoons free for more informal gatherings. The subject probably which attracted the greatest interest was "The Relation of the Episcopal Church to the Freedom of Religious Thought." Drs. de Kover and Washburn opened the discussion with exhaustive papers presenting the great facts upon which Christianity is built, with a complete independence of controversial theology, while a series of following speakers



very few who may have no desire to submit to any authority at all.

It has been said, and I fear widely accepted, that this court is a new court; that its authority is independent of the Church; that the Bishops' Courts, which ought properly to entertain such questions as those now before me, have been by Parliament suppressed, and that a lay tribunal has been set up in their place to sit in judgment, not only upon ritual, but on soundness of doctrine and the mysteries of religion. If these things were true, they might afford ground for criticism upon the statute, though they could not affect the duty of obeying it. I hope, however, that those, who may be inclined to act upon their truth, will be at the pains of reading the statute for themselves. They will then perceive that everyone of these four propositions is absolutely incorrect in fact. In the first place, the Public Worship Regulation Act, 1874 (37 and 38 Vic. c. 85), did not, from one end to the other of it, create any new court, or, indeed, any court whatever. By the 7th section it enacted that a person with certain legal qualifications should be nominated and appointed by the two archbishops, with Her Majesty's approval, to be a "judge of the Provincial Courts of Canterbury and York." "The provincial courts" here spoken of are, of course, the existing provincial courts—namely, what is commonly called the Court of Arches in the southern province, and the Chancery Court in the province of York. At the time the statute passed there were very learned judges presiding in each of these courts, though they have both since then retired; and the enactment which thus created a new judge to be a judge in both of them without defining his relation to the existing judges may be fairly criticised on that score, but is not open to the opposite charge of having created a new court. This explanation removes also the objection that the courts upon which the powers given by the statute are conferred, are courts independent of the Church; unless, indeed, those who make this objection are willing to contend that the provincial courts of the two archbishops deserve that designation.

The next objection, as to the suppression of diocesan courts, is equally incorrect in point of fact. These courts are not named or referred to, directly or indirectly, in the statute. Their rights, their powers, and their jurisdiction remain to them, since the Act passed, as they existed before it was passed, untouched and unrestricted. What has really been done by the statute is to confer on the provincial courts (with a more speedy and less costly procedure than heretofore) the right to entertain questions of ritual concurrently with, but not to the exclusion of, the diocesan courts. This jurisdiction is no more than the provincial courts exercised before the statute upon letters of request from the bishop—they may exercise it now without those letters of request, but the necessity for the bishop's assent, which is thus withdrawn in one direction, is restored in another; for by Sec. 9 of the Act no suit can be carried into this court if "the bishop shall be of opinion that proceedings should not be taken." The provincial courts, therefore, have substantially gained no new jurisdiction by the statute. But if they had, the question I am considering is, not what addition has been made to the powers of the provincial courts, but whether the diocesan courts have been suppressed to make way for another tribunal—and what I have here advanced (which anyone may verify for himself on reading the statute) will, I hope, serve to show that their suppression by this statute is purely imaginary, and contrary to the fact. There may, I dare say, be some to whom the arming of the provincial courts as courts of concurrent jurisdiction, with a more expeditious and efficient procedure, will appear to be the same thing in substance as suppressing the diocesan courts. To others, on the contrary, it may appear that the rendering a court less likely to be resorted to than before, by bringing another and more effective one into competition with it, is hardly the same thing as suppressing or abolishing it. I have no desire to entertain the question which of these two views is the more correct. Provided that the matter be truly stated and understood according to the fact, and not according to conclusions drawn from the fact, every one can judge for himself, and my end will have been obtained.

I am no further concerned with the remaining suggestion that a lay tribunal has been set up to deal with doctrine as well as ritual, than to affirm that in all matters of doctrine this court has now precisely the same jurisdiction as, and no more than, it had before the statute was passed: nothing has been added and nothing taken away.

There are some, I believe, who contend that all questions touching the clergy in their ministrations ought to be referred only to a synod, or some other tribunal composed of ecclesiastics. With such a proposition I have nothing here to do; and I will dismiss the subject with the remark that those who assert it must needs go further, and either point out where in the jurisdiction of this country such a tribunal is to be found, or contend that the Church of the State has no laws to govern it, or, what is the same thing, no laws capable of being enforced.

#### INSURANCE OF PASTORS' LIVES.

To the Editor of the Nonconformist.

SIR,—The letter of Mr. G. Wright, of Ipswich, which appeared in your last issue, is deserving of fair consideration. I think something should be done to prevent too frequent appeals for the widows and orphans of ministers "left totally unprovided for." If men with between 300*l.* and 400*l.* a-year in provincial towns neglect to insure their lives on the ground that they cannot afford to pay the premiums, what are we to say to the brethren with less than a third of such incomes?

Your foot-note to Mr. Wright's letter conveys the impression that as Congregationalists we have no need of further organisation with the view of insuring ministers' lives. From this opinion I beg most respectfully to dissent. Some years ago I insured my life for two sums, viz., 200*l.* and 300*l.*, in two respectable offices. The premiums cost me

nearly 15*l.* per annum. Since the time the policies were first issued my income has diminished, and my family has gone on increasing, so that I have now eight children at home, depending upon me, and my congregation raise me 150*l.* a-year. I have felt it hard work to keep up the premiums, which absorb a tenth of my ministerial stipend. Yet, whatever I deny myself, these policies must not be suffered to lapse. One day as I was pondering what I could do for the best, my attention was drawn to the Congregational Pastors' Insurance Aid Society, and I was induced to inquire whether mine was a case in which the society could offer help. Its object, as the prospectus says, is "to assist accredited pastors of the Independent denomination to effect an insurance for the benefit of their widows and children, by aiding them to pay the annual premiums requisite for that purpose." But the reply I received from the respected hon. secretary on the 20th July last quite settled that matter. The writer said:—"I am sorry to say that for want of funds the committee has been unable for some time past to take on any new grantees. Were it otherwise, they would not, I fear, be able to aid you, as it is not their practice to assist ministers to insure for large sums payable at death, which may be alienated from the widow or children, but only for annuities to their widows, or equivalent advantages to their children." The italics are my own. This being so, I think you will admit your quotation does not convey the exact truth respecting the facilities offered already to Congregational ministers to make provision for their widows and children; and further, from the letter of the secretary, it appears that men who have the courage to act for themselves and to provide for those dear to them, without extraneous help, are not considered by the committee of this society fit subjects to assist, where, as in the district in which I live, Nonconformity is becoming weaker and weaker year by year through causes over which my brethren in the ministry have no control. "Heaven helps those who help themselves"; but this, it seems, is not the way in which the affairs of some of our public societies are administered.

My own conviction is that the present Insurance Aid Society does not meet the necessities of my poorer brethren, who are straining every nerve to make two ends meet, as well as to avoid the disgrace and the calamity of having their widows and children entirely unprovided for. You are at perfect liberty to communicate my name to any official who may ask for it. I am not fond of anonymous correspondence, but for obvious reasons, I now subscribe myself,

Yours obediently,  
A COUNTRY MINISTER.

Dec. 29, 1876.

#### AMERICAN JOTTINGS.

(From an Occasional Correspondent.)

The bishops of the Protestant Episcopal Church of America are something like the bishops of the Established Church, inflexibly loyal to the proprieties of their official position. They can do nothing unless clothed in their canonicals. Dr. Lee, Bishop of Delaware, was on his way to attend a Church congress at Boston. At a railway-station where he stopped, his canonicals and manuscripts were stolen. He had to return home, a sadder and, if possessed of the capacity to learn from experience, a wiser man. Yankeeedom smiled at the bishop's misfortune, but then Yankeeedom is naughty and profane.

That furious, earnest, unorthodox Peg Tantrum of the American pulpit, Dr. T. De Witt Talmage, has produced a vigorous controversy in New York. In a hasty and summary way he quitted the *Christian at Work*, and became editor of the *Advance*. The late proprietor of the former paper is a Methodist, and lost a fortune in trying to float it. He sold it to the publisher of the *Liberal Christian*, who is not a Unitarian, as might be supposed. Now, Dr. W. Taylor, formerly of Liverpool, is Talmage's successor in the editorial chair of the *Christian at Work*, which must decrease, while the *Advance* will increase. Talmage has a potential and prominent sensational personality, which is seen and felt in whatever he does. He is unique, eccentric, brilliant, and extravagant. His ministry has been eminently useful and successful; therefore his angularities can be condoned, if not justified, even when they do unintentionally conflict with the minor moralities of life.

The *Christian Union* has secured the services of Lyman Abbott, as its editor, in connection with Henry Ward Beecher. Mr. Abbott was for many years editor of the *Illustrated Christian Weekly*, and defended Beecher during the process of his great trouble. Now he is Beecher's colleague. Mr. Abbott is a vigorous writer, an excellent theological and Biblical scholar, and a man of considerable reputation. The *Christian Union* will now become

more definitely orthodox. The *Independent* is still the ablest and best undenominational paper in New York.

The five leading papers of the Presbyterian Church are—the *Evangelist*, *Banner*, *Presbyterian Interior and Herald*, and *Presbyter*. The *Evangelist* is published in New York, and is edited by Dr. Field, a man of culture and Liberal views. A leading and popular feature of this paper is its weekly articles from Dr. Cuyler. There is no more popular ephemeral religious writer in the United States than Dr. Cuyler. He has a great knack and a strong penchant for praising men whom he admires. The *Banner* is orthodox, able, fresh, and interesting, and is published in Pittsburgh, city of smoke and restless machinery. Fresh, spicy, and soundly Calvinistic, it is a favourite with its patrons. The *Presbyterian* is published in Philadelphia, the city of brotherly love and broad-brimmed hats—although these are fast disappearing—and is as ably conducted as the *Banner*. The *Interior* is the youngest, but is equal to the best. It is published in Chicago. To Dr. Gray's varied and brilliant tales it owes its prosperity and success. The *Herald and Presbyter* is published in Cincinnati and has a large circulation. It is ably conducted.

The Methodist Episcopal Church, North and South, have quite a number of *Advocates*. The "great official" of the Church North is published in New York, and that of the Church South in Nashville. Dr. Fowler is the editor of the former, and Dr. Summers of the latter. Dr. Fowler was elected at the General Conference in May last, and succeeded Dr. Daniel Curry, who occupied the editorial chair of the paper twelve years. Dr. Curry is one of the strongest men of his denomination. Dr. Summers is one of the most scholarly theologians in the United States. He is a recognised authority on Biblical criticism and exegesis. He is the author of a commentary on the Gospels, which is a work of great merit.

The *Congregationalist* of Boston occupies a foremost place. It is one of the very best papers in the country, and is an honour to the denomination which it represents. Dr. Dexter is an authority. He is now in Europe.

E. O. Haven, D.D., LL.D., has been appointed by the College of Bishops of the Methodist Episcopal Church North, the fraternal delegate of that Church to the Wesleyan Conference of England and Ireland. One of the bishops is to be associated with him in this delegation. He is Chancellor of the University of Syracuse, and is a learned and eloquent man. At the same meeting of the College of Bishops fraternal messengers were appointed to the various ecclesiastical bodies of the United States, including the General Assembly of the Presbyterian Church and the National Council of Congregational Churches. The last General Conference of the Methodist Episcopal Church received fraternal delegates from these two bodies. Dr. James Rankin represented Congregationalism, and Dr. Francis Patton Presbyterianism. Might not the Congregational Union of England and Wales appoint a fraternal messenger to the Wesleyan Conference? and might not the Conference reciprocate the brotherly courtesy? I think so. During the past year this Church (Methodist Episcopal North) has received an increase to its membership of 61,508.

Commodore Vanderbilt, a New York millionaire, has established and endowed a university at Nashville. It is officered in all its departments by men eminent in their professions, and has taken a high, and will certainly before long, take a first place. It bears the name of the founder. The commodore's pastor, the Rev. Dr. Deems, is a minister of the Methodist Episcopal Church South, and one of the bishops of the same church is a relation of the millionaire.

Moody and Sankey are busy at work in Chicago. They will soon enter Boston. An inquiry meeting of ministers was held and attended by five hundred of them. At the request of this evangelist, one after another rose and confessed their sins, just as the members of a Methodist class meeting would do at the bidding of their leader. There was something really humiliating in such confessions. They placed Moody in a position he was never designed to occupy. He has been useful—exceedingly useful; but far too much importance is attached to his presence. Sincere, earnest, prayerful, of large and obstinate faith, he has been instrumental in doing wonders; but that the ministry of Christendom should, in its judgment, push him into such prominence as to sit at his feet and wait upon his presence, as if the teaching and wisdom of the Holy Spirit were monopolised by him and exclusively at his service, is a reproach and a shame which must ultimately issue in signal correction and rebuke.

THE COLORADO POTATO BEETLE.—In order to prevent the introduction of the Colorado potato beetle amongst potatoes imported from the United States or Canada, instructions have been issued to the collectors of customs at the various ports of the United Kingdom that custom-house officers are to look out for the beetle on board vessels, wharves, quays, sheds, or packages landed from vessels, and instantly destroy it. To aid them in identifying the beetle a lithographic sketch and description of it have been forwarded. The colour of the insect is yellow, with black spots on the fore part, and ten black stripes, five on each of the wing covers. It is somewhat like a large ladybird, but is rather longer in shape, and is also striped, a peculiarity which is absent in all species of ladybirds.—*The Gardener's Magazine*.



## THE SPELLING CONTROVERSY.

DURING the last six weeks a curious controversy on the subject of English spelling has occupied newspaper editors and their correspondents. We are not aware that it has any connection with the "spelling-bee" mania which seized upon the public with such sudden and brief violence two years ago. It appears to owe its origin to a singular resolution passed by the late London School Board, during the last hours of its existence, and then carried at the fag-end of a sitting by barely more than a quorum of the members. This resolution was moved by Professor Gladstone, and, after reciting the difficulties thrown in the way of elementary education by the present anomalous condition of English orthography, it invited the co-operation of other School Boards in an appeal to the Government for the appointment of a Royal Commission, to consider the question of reform. If it had no other interest, the story of this resolution would at least be a curious illustration of the caprices of the public press. It requires a very practised observation of the signs of the weather, in the daily revolving firmament swayed by the Thunderer and his satellites or rivals, to say what will or what will not attract attention from the great organs of opinion. The School Board for London has discussed many practical and immediately pressing questions, arising naturally in the course of its work. But on few indeed of these points has the public received much information from the mutilated reports of the daily papers. School organisation, improved methods of teaching, the status of teachers, industrial schools, the difficulties occasioned by truancy, are all questions in which large numbers of intelligent people take a warm interest. But no one, to judge by the reports in the *Times*, or the *Daily News*, or *Telegraph*, would have the least idea of the amount of time and thought the Board has given to such points. Hence the prevalent and mistaken impression that School Boards are mere meetings for debate between theological parties. Yet no sooner does the London Board by a mere accident—whether a happy one or not—pass, almost without the chance of discussion, a resolution likely to be barren of all practical results, than the editorial world becomes greatly excited. The *Times* devotes to the subject a leader of laborious and solemn sarcasm. Correspondence pours in. The weeklies take the matter up. The Conservative admirers of anomaly for its own sake are pitted against the prosaic Radicals, in whose view use and wont are only a couple of old humbugs. And thus a very pretty controversy is got up. It is not only possible, but probable, that the same amount of attention given to the "pupil teacher" question would soon dispose of the alleged insuperable difficulties in teaching English children to read. But it is as useless to argue with the caprices of the Press as with the freaks of the weather.

The advocates of reformation, or deformation, maintain that English children are at a great disadvantage as compared with German children, because, owing to the peculiarities of our spelling, the former require several years to learn to read, while the latter need only from six to twelve months. That the fact is so we cannot dispute; but we are exceedingly doubtful about the alleged cause. If little Germans, instead of being taught always by skilled masters, were habitually instructed by other little Germans almost as ignorant as themselves, they too would consume three or four years in learning to read. The American language is, we believe, spelled and pronounced, with some curious exceptions, very much like English. But whatever may be said about the want of thoroughness in the common schools of America, the wide diffusion of even superficial information, and the high level of general intelligence amongst the workmen, as testified by the *Times'* correspondent in Philadelphia, would seem to show that spelling is not so great a barrier there as it is with us.

The whole secret of the difficulty found by English children really lies in inefficient teaching. There is a superabundance of words in the language that are pronounced exactly as they are spelled. Let children be occupied exclusively with these for six months; let the habit of association between sound and sign be established; and a very few months—nay, even weeks, will be sufficient to get over all so-called anomalies. But if teachers will perversely persist in the stupid assumption that monosyllables are necessarily easier than polysyllables, and will bewilder the child in his earliest lessons with words like "straight" and "weight," and "through" and "cough," he must take the consequences; and we only wish they fell exclusively on his own head. If the adoption of

the orthography of the *Phonetic Nuz* is desirable on its merits, by all means let us adopt it. But do not let us be misled by false issues, or be diverted from the real causes of inefficiency in elementary teaching by a misleading cry about the difficulty of spelling.

On other grounds, however, some interesting arguments are raised. The reformers have derived undeniable strength from the advocacy of their cause by Professor Max Müller, who, some months ago, wrote an article on the subject in the *Fortnightly Review*. He points out that in all languages the spoken form has a tendency to diverge from the written form; and that unless the latter is, from time to time, adapted to the former, a complication of anomalies will be the inevitable result. In the German language this has been done, and, as a consequence, the writers of that language may, with general safety, spell as they pronounce. The case is somewhat different with French. There the divergencies between the written and spoken language have been reduced to a system. This system is so uniform that the silent letters are easily recognised by the learner, and therefore no practical difficulty is felt. But in English the divergence has been allowed to grow unnoticed, or even to take a great variety of forms, so that there are some half-dozen or more correct pronunciations of the combined letters "ough." All this may be very true, but unless the most overwhelming reasons from practical convenience are given, it affords no sufficient justification for such a shock to our everyday habits as would be given by a sudden and violent change.

To the philological argument of the Conservatives we do not attach much importance. Indeed, it can hardly survive the repudiation of so unimpeachable an authority as Professor Max Müller. To the plea that the anomalous spelling of "colonel," for instance, or the silent "gh" in "thought" preserves the derivation of the word, the obvious reply is that the purpose of writing is not to preserve derivation, but to represent sound with certainty and facility. It is also urged with great force that the anomalous spelling often conceals the real history of a word, as in the case of "could," where the silent "l" rather hides the derivation. Besides, students always have access to the spelling of bygone times. Even now they are compelled to have recourse to it. How else could they connect the word "tear," for instance, with its far-distant cousin "lacrima"? On the whole, we are brought to the conclusion that while no case has been made out for the Quixotic attempt to overthrow by a royal commission a national habit of writing, on the other hand it would be well if the mere pedantry of accuracy were relaxed by common consent. Let reasonable and convenient departures from rigid custom be allowed without rebuke, either from Her Majesty's Inspectors or from superfine reviewers. Let a man write "fetcht," and "clutcht," and "taut" if he likes, for "fetched," and "clutched," and "taught." In that manner we should feel our way towards some such moderate and gradual reform as has satisfied our continental neighbours.

## DEATH OF SIR TITUS SALT, BART.

The announcement which appeared in our last number will have prepared our readers for the sad news of the decease of Sir Titus Salt, which took place at his residence, Crow Nest, near Halifax, on Friday last. The deceased baronet had been rapidly failing in health for some months. He had been a frequent sufferer from gout during many years, and recently the acute but occasional sufferings incident to this complaint had given place to the distressing faintness and restlessness which so often indicate the exhaustion of a vigorous system and prophesy its early dissolution. Last month his medical advisers indulged his eager wish to pay his annual visit to Scarborough, and had the satisfaction of seeing him return home at least unharmed in his own health and cheered by the effect of the change of air upon those whose affection has kept constant watch with him throughout his trying period of restlessness. But the sand had all the while been running down in the glass. The family were summoned to his bedside in the old home early last week, and at twenty minutes to one o'clock on Friday afternoon, Sir Titus, in fulness of years and honours, tranquilly passed away from earth. Both the *Bradford Observer* and the *Leeds Mercury* contain excellent biographical notices of the deceased, and we are glad to avail ourselves of them in the following sketch. The former states that during the last five days of his life Sir Titus was unable to take any nourishment of any kind, though he remained conscious up to Tuesday. For twenty-four hours before his decease he was unconscious, and he died without recovering consciousness, and apparently without any suffering.

Sir Titus was born on the 20th of September, 1803, and was consequently seventy-three years of age. He was the eldest son of Mr. Daniel Salt,

who resided in the Old Manor House at Morley, between Leeds and Wakefield. While he was yet young, his father removed to the hamlet of Crofton, near Wakefield, and became a farmer. At this time the son went to Heath Grammar School, near Wakefield, and also to school at Wakefield. His father removed thence to Bradford, and was for many years one of the most respectable and extensive wool dealers in the West Riding of Yorkshire. His eldest son became his partner. The firm of Daniel Salt and Sons speculated largely in Russian Donskoi wool, which until then had been only used in the woollen trade. It occurred to Mr. Titus Salt that this class of wool might with equal advantage be introduced into the worsted trade, and he went round to all the Bradford worsted spinners to urge upon them the adoption of what he thought would be a new source of profit. But the suggestion was received with indifference, and Mr. Titus Salt was left to the alternative of either abandoning the scheme or carrying it out himself. He was not long before he chose the latter course, and commenced business as a cotton-spinner and manufacturer, being the owner of one mill in Union-street, Bradford, and the tenant of four other mills in different parts of the town. It was at this time that he made other experiments to utilise new classes of raw material, notably amongst others the alpaca. In the year 1836, being in Liverpool, he made his first and famous purchase of alpaca wool, the product of the Peruvian sheep. He experimented with it, found that he could produce a fine, glossy fabric, and this time had the satisfaction of introducing and adapting to the trade of his town both a new raw material and a new and eminently attractive and useful class of goods. The story of Mr. Salt's discovery was told with graphic force by the late Charles Dickens, as well as by others. The steady persistence by which he overcame the difficulties in the manipulating of this material was the distinguishing element in his character, and the source of all his success throughout life. The price paid for alpaca in his first purchase was 8d. per lb.; it has since that time risen to 2s. 9d. per lb., and the import has increased more than sevenfold. Mohair and alpaca together now constitute an important item in our national trade, these two nearly-related articles standing for over 1,600,000l. in our imports of raw materials.

In 1851, the year of the "Great Exhibition," the works at Saltaire were commenced. They were opened on September 20, 1853, the fiftieth anniversary of their owner's birthday, with generous and characteristic hospitality. Their owner gave, in one of the vast rooms of the factory, a banquet, at which he entertained 2,500 workpeople. In the evening of the same day he gave to his workpeople and his guests a concert at St. George's Hall, Bradford, where a vote of thanks was carried to him by acclamation. The works started with such éclat received subsequently various additions and improvements, and now furnish employment to a very large number of persons, for whose accommodation he erected the dwellings now grown into the town of Saltaire. These comprised, at the last census taken, 820 houses, occupied by 4,389 persons. Whilst thus providing employment and subsistence for this large population, he was not unmindful of their welfare in other important respects. In 1859 he erected the Congregational Church at Saltaire, which is still, in an artistic point of view, the chief ornament of the place. In 1863, by erecting buildings for baths and wash-houses, he provided for the cleanliness and consequent self-respect of his workpeople. He had before this furnished them with facilities for the education of their children by building a large schoolroom; but as, with the extension of his works and the increase in the numbers of his workpeople, this provision had in his judgment become inadequate, he built a fresh range of schoolrooms in 1868, with accommodation for 750 scholars. During the past summer a new Sunday-school was built by Sir Titus in connection with the Saltaire Congregational Church, costing, with site, nearly 10,000l. He contributed in a munificent manner towards the cost of the handsome Congregational Church at Lightcliffe, and has very recently offered a site for a Board school at Saltaire. A hospital and infirmary have also been added to his erections, so that the needs of the sick might be relieved; whilst for the widows and aged he provided forty-five almshouses, with a lawn and shrubbery in front, all so neatly kept as to be models of cleanliness and comfort. The steady aim of Sir Titus Salt in all that he did at Saltaire—an aim in which he was throughout sustained by the hearty and enlightened co-operation of members of his own family—was to provide facilities for the self-culture and the self-elevation of all who were associated with him at his works. He did what he could to place them in the best conditions for health of body, mind, and soul, and he threw upon themselves the responsibility of the right use of those conditions; and in the various societies which they have formed, and which they work mainly by their own committees, they are making the best response to the appeal their great benefactor thus made to their highest nature. It was only characteristic of Sir Titus Salt's ungrudging zeal that when the Shipley School Board proposed to embrace the Saltaire Schools in their scheme, he thought only of the welfare of the scholars, and believing that that might be better ensured by the supervision of the Board than by the more limited management of his own village, he accepted the proposal. But the appliances and energies thus set free were not allowed to be with-



drawn from educational work, and the school buildings are being, or have been already, handed over as an endowment to a governing body for the purpose of a boys' and girls' high school. A middle-class school for the higher education of girls is already established. These, with the science and art classes and the school of design at the Institute, make the provision for the educational wants of Saltaire, like the village itself, a model of completeness.

But while Sir Titus Salt was engaged in commercial enterprises of unusual magnitude, and in founding and enriching Saltaire, he had time for the public duties of a good citizen. Before Bradford was incorporated he held the office of chief constable, and when the town became a borough he was elected senior alderman, and in 1848-49 served the office of mayor. He was one of the first borough magistrates, was placed on the commission of the peace for the West Riding, and was appointed a deputy-lieutenant. In 1855-57 he was President of the Bradford Chamber of Commerce; and in the latter year he was named as a candidate for the representation of the borough, but preferred to withdraw rather than divide the Liberal party. In the general election of April, 1859, however, he was returned to Parliament as one of the members for Bradford, in succession to General Perronet Thompson, and with Mr. H. W. Wickham as his colleague. His politics were those of a Liberal Nonconformist, and his course in Parliament was a simple and consistent one. But the hours and duties of the House were irksome to him, and his health being at the time unsatisfactory, he retired from the representation in February, 1861. Throughout life he remained an earnest Liberal, giving ready and generous support to his party in its most advanced efforts. He was not of the timid type of Liberals. His riches did not make him hang as a drag upon the speed of his party, as riches are wont to do with shallower men. He was by no means deaf to the counsels of prudence, but he knew he had much more reason to fear that legislation would lag behind than that his party would push too far ahead. He hated fetters upon conscience and upon religious freedom as much as he hated them upon the slave, and he had no more faith in the State's "protection" of religion than in its "protection" of trade. When, late in his life, his old political friend, Mr. Forster, seemed to him, by his Education Bill, to be putting fresh facilities into the hands of the clergy of the State-Church for controlling popular education, he joined the opposition to the measure. When Mr. Miall in 1869 was invited to contest Bradford, Sir Titus not only gave him a hearty support, but became chairman of his committee, which great service was continued when, Mr. Ripley having been unseated, the contest was renewed at a single election, and Mr. Miall was triumphantly returned for that borough. In September, 1869, the Queen conferred the honour of a baronetcy upon Mr. Salt—an act which was universally recognised as a well-merited bestowal of the royal favour. The distinction was prized the more highly because it came to him through the hands of his honoured leader, Mr. Gladstone.

On retiring from Parliament, Sir Titus Salt returned to a quiet life on the beautiful estate at Methley, which he rented for some years from the Earl of Mexborough; and a few years later he was able to become the purchaser of his old and favourite home at Crow Nest, near Halifax. He gladly returned to that home to spend the remainder of his days, and Crow Nest will continue to be associated with his name as tenderly as Saltaire itself. The hospitalities of his home were generous and unceasing, and he was always glad to be surrounded by guests at his table or his fireside. But on his seventieth birthday, in September, 1873, his house was all too small for his desires. A vast tent was erected in his grounds at Crow Nest, and there (the children having their own special provision), he had for his guests all his workpeople from Saltaire, who, to the number of over 4,000, were taken out and home by special trains at his expense. And, yearly, perhaps, the festival which gave him most delight next to the Christmas gathering of his children and grandchildren, was the visit of the Bible-women of Bradford, under the charge of his devoted and excellent friend, Miss Helen Taylor.

We have already given illustrations of Sir Titus Salt's earnest philanthropy and abounding munificence. One or two more may be referred to—such as the gift of 1,000*l.* to Peel Park, Bradford; of 5,000*l.* to the Bradford Fever Hospital; of a wing to Hull Sailors' Orphan Asylum; and of 5,000*l.* to the Doncaster Lunatic Asylum. To literature and to literary men he was always a steadfast friend, and his help was ever ready in encouraging whatever was calculated to do good and useful work. One of his latest, and perhaps one of the wisest amongst all his wise and noble benefactions, was the investing of 11,000*l.* to provide two scholarships of 120*l.* each at the Bradford Boys' Grammar School, and two scholarships of 100*l.* each at the Bradford Girls' Grammar School. It is estimated that during the last thirty years Sir Titus has made donations to various charitable and philanthropic objects amounting in the gross to more than 250,000*l.*

His workpeople at Saltaire showed their appreciation of what Sir Titus Salt had done for them by the presentation to him, in St. George's Hall, Bradford, on Sept. 20, 1856, of his bust in Carrara marble, the work of Mr. T. Milnes, sculptor. In 1869 the people in the Saltaire almshouses presented to him a silver-mounted staff and gold

spectacles and case. In 1870 the children of Saltaire gave him a testimonial, consisting of two silver-plated corner dishes. In 1871 the people of Saltaire presented him with his portrait in oil, painted by Mr. J. P. Knipe, R.A., the subscribers numbering 2,296, whose names were signed in an album, and accompanying this was an illuminated address. The portrait was placed in the reading-room of the club and institute. In 1874 the people of Bradford testified their estimation of the character and services of Sir Titus Salt by erecting in front of the Town Hall a beautiful gothic canopy, under which is placed a statue of Sir Titus in marble, the work of Mr. J. Adams-Acton. The last testimonial of the regard of his friends at Saltaire was the presentation of the latest, and perhaps best, portrait of him by the Sunday-school teachers and scholars at the opening of the new schools in April of the last year. But the greatest and most enduring monument is Saltaire itself.

Sir Titus Salt was throughout life a member of the Congregational body, but his Christian sympathies knew no boundary of sect. When his neighbour, Mr. Jonas Foster, built a new and beautiful Episcopalian church close upon the borders of the Crow Nest grounds, Sir Titus Salt presented the chaste and costly stone pulpit which is one of its most charming features. The piety and humbleness of his heart found perhaps the most fitting expression which words could give to them in his dedication of the Saltaire almshouses, "In grateful remembrance of God's undeserved goodness, and in hope of promoting the comfort of some who, in feebleness and necessity, may need a home."

Sir Titus Salt was married in 1829, to Caroline, the daughter of Mr. George Whitlam, of Great Grimsby, and has had a family of eleven children. The eldest son, now Sir William Henry Salt, Bart., who married Dove, daughter of Mr. John Dove Harris, M.P. for Leicester, has a son and a daughter, and pursues the life of a gentleman farmer in that county; George, who is unmarried, and resides at Saltaire; Amelia, married to Mr. H. Wright, J.P., of London; Edward, who married Mary Jane Susan, daughter of Mr. Samuel Elgood, of Leicester, as his first wife, and as his second, Sarah Amelia, elder daughter of the late Mr. William Rouse, of Burleyhouse, Burley-in-Wharfedale; Fanny, deceased; Herbert, a bachelor, who is a gentleman farmer near Bell Busk; Titus, who is married to Katherine, daughter of the late Mr. Joseph Crossley, of Halifax, and niece of the late Sir Francis Crossley, Bart., M.P.; Whitlam, deceased; Mary, deceased; and Helen and Ada. The sons in the business are Messrs George, Edward, and Titus.

The news of the death of Sir Titus Salt was received in Bradford with a feeling of profound sorrow and regret at the demise of a man who had made Bradford better known than any who had ever lived in the town. The great bell of the Town Hall was tolled at intervals. Although the family of Sir Titus would have preferred that the funeral should be private, they have deferred to the wish of the mayor and citizens of Bradford that it should be of a public nature, befitting the high character of the deceased. On Friday next the remains of Sir Titus, attended by the members of his family and personal friends, will be conveyed from Crow Nest by road so as to reach the Bradford Town Hall by eleven o'clock. The funeral cortege will be met at the boundary of the borough by a body of police; and at the Town Hall it is proposed that it should be met by the representatives of the various public bodies and institutions of the town, with other persons who wish to show their respect for the dead. The funeral service will be held in the Congregational Chapel at Saltaire, which will accommodate about 500 persons. The *Bradford Observer* says:—"The ladies of the family will, of course, not be present; and it is not proposed that any ladies should take part in the proceedings at the chapel. We understand that the Rev. John Thompson, of the Lightcliffe Congregational Church, and the Rev. D. R. Cowan, of Saltaire, will be asked to take part in the preliminary services at the chapel; that the Rev. R. Bagnall, of Scarbro', who was a personal friend of Sir Titus, will be requested to offer up the prayer; and that then the Rev. Dr. Campbell will be invited to deliver an address. The remains of the deceased baronet will then be disposed of in the family mausoleum, which was erected some few years ago on the south side of the church, and in which resting place three of the children of Sir Titus Salt have been interred, as has also the first wife of Mr. Edward Salt."

The career of Sir Titus Salt (says the *Bradford Observer*) will furnish a stimulus to many hereafter entering upon the struggles of business life. They may learn from the history of one who not only obtained distinction but achieved it, that a career is always open to ability; that it is the union of caution with boldness that secures success; and, above all, that however great may be the wealth attained, it is comparatively valueless unless there be not only the settled desire but also the fulfilled purpose that others shall participate in its benefits.

Few men (remarks the *Leeds Mercury*) have done so complete a life-work. It was, as perhaps all lasting work is, the result rather of character than of what are usually regarded as the more splendid endowments. A man of perhaps a few words as could carry a human being through life; very guiltless of letter-writing, though he wrote a beautiful hand; not even given to much reading of books, he filled his time the more with thoughts and deeds. The secret of his strength to do was, as we conceive it,

in this—that he formed every purpose deliberately, clearly, and firmly; and then, with unbending will, kept steadily on in the doing of it. He was never known to be in haste, or in confusion, or behind his time. And the secret of his strength of purpose was in his thorough rectitude; and the secret of the elevation of his lifelong purposes was in the generous impulses of a heart whose faith was that of a little child. The boldness of his enterprises and the greatness of his deeds were in strict relation to the thoroughness and yet the simplicity of his character.

#### THE OBITUARY OF THE YEAR.

In the year now drawing to a close there has not been a single death among the European monarchs, and not many in the royal families, the only names of note to be found on the roll being those of the Grand Duchess Marie, sister of the Emperor of Russia; Maria Victoria, Duchess of Aosta, the wife of Prince Amadeo, ex-King of Spain; and Frederick, Prince of Hesse. Among foreign statesmen and politicians there have been many notable losses, including Francis Deak, the Hungarian patriot; Van Prinsterer, the Dutch Minister; Count Apponyi, the Austrian diplomatist; Cardinal Antonelli, the Pontifical Secretary of State; the Duc of Saldanha, Portuguese Minister at the Court of St. James's; Reverdy Johnson, the United States' Senator and former Minister to England; Michael C. Kerr, the Speaker of the American House of Representatives; Antonio de Santa Anna, ex-President of Mexico; and (among Frenchmen), M. Ricard and M. Casimir-Périer. From the upper Chamber of our own Legislature we have lost, among others, the venerable Marquis Conyngham, the Marquis of Tweeddale, the Earl of Leven and Melville, and Lord Lyttelton. The deaths among members of the present House of Commons have included those of Mr. W. R. Callender, one of the Conservative representatives of Manchester; Sir J. H. Scourfield, Mr. Horsman, Sir J. Esmonde, Mr. R. Shaw, Viscount Galway, Mr. W. N. Hodgson, Hon. F. Walpole, Mr. F. Ronayne, Colonel Egerton Leigh, Sir Percy Burrell, Mr. Thomas Conolly, Sir Percy Herbert, and Sir R. Gore-Booth; while among former members of the House the deaths have been very numerous, among them being Mr. Sotherton-Estcourt, some time President of the Poor Law Board; Viscount Amberley, who died at the early age of thirty-three. Sir J. W. Hogg, Bart., a former chairman of the East India Company; Mr. G. Poulett Scrope, who for thirty-five years represented Stroud; Mr. W. H. Barrow, who sat for South Notts from 1851 to 1872; and Mr. H. Lambton, who was M.P. for Durham from 1832 to 1847. In the army, in addition to the veteran Field-Marshal, the Marquis of Tweeddale, already named as a peer, the death-roll of the year comprises Sir John Bell, the senior general in the army, and Sir H. G. A. Taylor, the senior general of Her Majesty's Indian forces; Colonel Chesney, Lord Sandhurst, Sir George Bowles, Dr. E. A. Parkes, the learned Professor of Military Hygiene at Netley; and Sir D. Dumbreck, the head of the Medical Staff in the Crimean war. By a curious coincidence, the first important name in the naval obituary is that of Sir David Deas, who was the principal medical officer of the fleet during the Russian war, and who died within ten days of Sir D. Dumbreck. Another old naval medical officer who died during the year was Sir Edward Hilditch, and among the other officers were Sir Baldwin Walker, some time Surveyor of the Navy, and Mr. J. Watts, C.B., late Chief Constructor. Among eminent civilians we note the names of Sir J. W. Kaye; Sir Thomas Henry, the chief police magistrate of the metropolis; and Mr. T. J. Hall, who some years previously occupied the same office. The deaths of men of note in the City include those of two London aldermen—Sir Sills John Gibbons, Bart., and Mr. Robert Bealey (both ex-Lord Mayors); Mr. George Moore, Mr. J. Waterlow, the father of Sir Sydney Waterlow, and founder of the firm of Waterlow and Sons; and Mr. Henry Green, the shipowner of Blackwall. In the Church, although there have been no deaths on the English bench of bishops, there have been several abroad, including Dr. Milman, the Metropolitan of the Indian Church; Dr. Feild, Bishop of Newfoundland; and Dr. Venables, Bishop of Nassau; while the Irish Church has lost one of the most learned of its prelates in Dr. Butler, Bishop of Meath. In the obituary of the English clergy there are many well-known names, including Dr. Dykes, the hymn-tune composer; Dr. Major, the former headmaster of King's College School; Dean Vincent, of Bangor; Mr. J. Chandler, the hymn-writer; Canon Conway; Mr. Crick, a former president of St. John's, Cambridge; Dr. J. W. Geldart, a former Professor of Civil Law at the same university; Dr. Cookson, the master of Peterhouse; Mr. Law, the chancellor of Lichfield; Mr. Gresley, of Boyne-hill, one of the early workers in the Oxford movement; Mr. Howarth, the rector of St. George's, Hanover-square; and Mr. Simpson and Mr. Dalgarra, who, after being ordained in the Anglican Communion, went over to the Roman Church. Among the ministers of other religious bodies who have died during the year may be mentioned two ex-presidents of the Wesleyan Conference, the Rev. Samuel Romilly Hall and the Rev. Dr. S. D. Waddy; the Rev. Dr. J. Eadie, Professor of Theology in the United Presbyterian Church; the Very Rev. Dr. Peter Colin Campbell, Principal of Aberdeen University; Mr. George Dawson, preacher, leu-



turer, and journalist; Dr. Horace Bushnell, of the United States; and Dr. G. H. Davis, the secretary of the Religious Tract Society. Among foreign theologians we find the name of the eminent German writer, Dr. Twister. From the Law List will be missed the names of two English judges, Sir J. Richard Quain and Sir T. D. Archibald; Lord Chief Justice Whiteside and Judge Keatinge, of the Irish Bench; Lord Neaves, of the Scotch Court of Session; Sir John Stuart, a past Vice-Chancellor; Sir J. T. Coleridge, who was at the Queen's Bench from 1835 to 1858; Sir C. R. Turner, a Master in Chancery; Sir R. J. T. Orpen, president of the Irish Society of Attorneys and Solicitors. The medical men who have passed away include Dr. Letheby, the analyst; Sir W. Wilde, the oculist; Sir J. L. Bardsley, the Manchester physician; Sir J. C. Burrows, better known as Mayor of Brighton; Dr. Andrew Wynter, Dr. Simpson, Professor Laycock, Dr. Rainy, and Victor Demeric. In other branches of science are the names of Thomé de Gamond, the French engineer; Angelin, the palæontologist; Brongniart, the botanist; Ehrenberg, the microscopist; George Smith, the Assyriologist; M. Patin, Secretary of the French Academy; Jules de Möhl, the Orientalist. The losses in the roll of literary men were unusually heavy, only equalled, in fact, by those of the musical world. They include (among literary women) Harriet Martineau, Mme. Dudevant (Georges Sand), and Lady Bell; and then follow John Forster, the biographer of Dickens; Henry Kingsley and Mortimer Collins, the novelist; E. W. Lane, the Orientalist; R. C. Childers, the Pali scholar; Joseph Bosworth, the Professor of Anglo-Saxon; Walter Thornbury, Alexander Russell (editor of the *Scotsman*), and M. Laurentie (editor of the *Union*), among journalists; and among foreign celebrities Karl Simrock, Henry Alphonse Esquiros, Freiligrath, and G. Neffizer. In the art world we have to record the deaths of J. F. Lewis, a Royal Academician; Henry Gastineau, the oldest member of the Water Colour Society; Sir W. G. Harvey, the President of the Royal Scottish Academy; John Skinner Prout and Whittaker, the water-colour painters; and Tidemand, the Danish genre painter. In the art of sculpture, the deaths of Thomas Earle, Matthew Noble, and G. J. Miller will occur to the reader's mind, and when we turn to music we find a still heavier list. Félicien David, the eminent French composer; Joseph Desauer, the Austrian composer; Alfred Holmes, an Englishman, who had resided at Paris; and C. E. Horsley, who had made America his home, may be named; while among those who were both composers and executants were Dr. Gauntlett and Dr. Wealey. To these must be added M. Paque, the violoncellist; Alfred Angel, the organist of Exeter Cathedral; T. M. Mudie, the pianist; Karl Bergmann, the conductor; George Cooper, the organist; Ransford, Phillips, and Tamburini, famed as vocalists; and Dr. Rimbault, the antiquarian and musical editor. On the stage the year has brought the deaths of Frederic Lemaitre and Charlotte Cushman. Among the names which can be included in no category, but which recall memories that will be dear to many survivors, is that of Lady Augusta Stanley, wife of the Dean of Westminster.—*Pall Mall Gazette*.

#### THE TURKISH QUESTION.

At the Conference which was held at Constantinople on Thursday it was proposed by the representatives of the Porte that the armistice should be prolonged for two months. This proposal was agreed to, and the armistice will remain in force till the 1st of March. According to the Vienna correspondent of the *Times* no immediate rupture of the Conference negotiations is to be apprehended. The prolongation of the armistice for two months was accepted almost without discussion; and this although Russia had been understood to desire its extension only from fortnight to fortnight, so as to exert a constant pressure on the resolution of Turkey. Moreover, the preliminary difficulties with regard to the rival programmes of reform have been, for the present at least, successfully bridged over. The Turkish Plenipotentiaries declared their readiness to enter into the discussion of the points drawn up by the Conference, but only on the condition that they might bring forward their counter-proposals, which should be placed on a par with the proposals of the Powers, and form, not less than the latter, a basis of discussion at the Conference. This condition was taken *ad referendum* by the Plenipotentiaries, who afterwards held a meeting among themselves. The result of their deliberations was announced at a short formal meeting of the Conference held last Saturday, when the representatives of the Powers signified their consent that Turkey should formulate her counter-proposals. The Turkish Plenipotentiaries then asked for a short delay, as they were not ready yet with these counter-proposals, which was agreed to.

Relative to the extension of the armistice, the Vienna correspondent of the *Times* says:—

Fortunately the Powers found a most efficient auxiliary in the season of the year and in the incompleteness of the Russian armaments, which would have placed Russia in a most awkward position had the collision with Turkey ensued at once, as she would scarcely have been in a condition to act up to her words so solemnly announced beforehand. Consequently, it was not so difficult, as it might have been otherwise, to induce her to make the concessions asked from her in return for the great deference shown to her in the preliminary Conference. On the other hand,

the Turks have every reason, and the determination too, to avoid, if possible, a conflict altogether, and, if this was not possible, to defer it at least; for in spite of the exertions made to prepare their forces for an eventual conflict, they are as yet very far from having completed them, so that for some time to come every day that passes is a clear gain to them.

It is reported from Pera that the counter-proposals made by the Porte repudiate every form of foreign occupation, and suggest that at the end of two years a fresh Conference shall be held to verify the execution of the promised reforms. Further, as proof of its desire to meet the wishes of Europe, the Porte assents to an international *gendarmerie*, to be composed preferably of Turkish picked troops, under a mixed command of Turkish and continental officers, or, if the Powers desire it, troops of mixed nationalities with Turkish officers.

A telegram from Constantinople, dated Jan. 1, says:—“Yesterday the Plenipotentiaries of the Powers, having individually received communication of the counter-proposals made by the Porte, met at the residence of General Ignatieff to examine them, and agreed to maintain the programme of the Conference. The fourth sitting of the Plenary Conference was held to-day, when Lord Salisbury expressed the views of the Plenipotentiaries upon the Turkish counter-proposals. During the discussion which ensued, the Turkish delegates enumerated the points upon which they did not consider they could negotiate. These were chiefly: the organisation of a local *gendarmerie* with foreign participation, the question of an international commission, and the extension of Servian territory. The Plenipotentiaries having asked if this declaration was tantamount to an absolute refusal, the Turkish delegates replied that they must refer to the Porte. The next sitting of the Conference is fixed for Thursday, the 4th inst., when the Porte will give its definite reply. Lord Salisbury visited the Grand Vizier after the conference.”

It is stated from Vienna that in all probability the Russian demand of occupation will be entirely withdrawn.

At the Conference on Thursday, the Turkish Plenipotentiaries objected to the proposal that the Governors of the Christian *vilayets* should be appointed under the approval of the Powers for a fixed term of years. It is, however, stated from Berlin that M. Gravin, for many years Turkish Chargé d'Affaires at Brussels, is designated as Christian Governor of Bulgaria.

A Reuter's telegram, received since the telegraphic communication has been restored, reiterates the statement that, at the recent audience, Lord Salisbury pressed the Sultan to accept the proposals of the Powers, but that His Majesty expressed regret that he was unable to adopt this course, his powers being, he said, limited by the Constitution. The Marquis of Salisbury thereupon declared that he should be compelled to send away the British fleet, in order to remove any erroneous idea that it supported Turkey in resisting the Powers. Accordingly, after leaving the Sultan, he telegraphed to Admiral Drummond to withdraw the ships from Turkish waters. The admiral asked permission to winter at Salonica; but this was not granted, and the fleet has left Besika Bay and sailed for the Pireus and Malta.

Previous reports of the unfit state of the Russian Army receive fresh confirmation from numerous quarters. It is stated that both the Grand Duke Nicholas, commander-in-chief, and his chief of the staff, General Mepojailzki, have declined to lead the army as it now is into battle, declaring that with an army in such a state they would sooner fight as privates than as generals. If it is found practicable, the Grand Duke Nicholas is to be removed to St. Petersburg for better treatment of his illness. According to St. Petersburg accounts, his health has sensibly improved.

According to a telegram from Lemberg the state of the Russian army is getting worse and worse. A few days ago at Dubno a whole battalion of infantry refused, it is said, to march further unless liberally supplied with spirits. This was accordingly done.

Commercial embarrassments are reported to be spreading in Russia, and a regular crisis appears to be coming on. Fresh insolvencies are reported almost every day, the houses concerned being highly respected firms.

One of the Constantinople correspondents of the *Cologne Gazette* telegraphs, under date of the 25th inst.:—“To-day I had an audience of Saffet Pasha, the Minister of Foreign Affairs. He said that a war between Russia and Turkey is not to be feared for the present, as the Porte, which has already manifested its conciliatory spirit, will now endeavour with all its might to avoid a war which cannot be desired in the general interest of the country.”

It is reported that Roumania demands as the price of her neutrality, in case of war between Russia and Turkey, a concession consisting of seven points, five of which Turkey has granted, and the other two she promises to grant after the war is over.

On Wednesday Abdul Hamid went in great state to the Mosque of Ahmedy, and afterwards held a levee of all the grand officials of the Empire. His Majesty's journey by water from the Dolma Bagdche Palace was made in an Imperial caïque to Seraglio Point, whence the Sultan proceeded to the mosque in a carriage. Everywhere the crowd which witnessed the pageant was enthusiastically loyal.

The British steamer King Arthur has sailed from the United States for Constantinople with a

cargo of military goods, value 1,444,000 dols. Both Turkey and Austria are getting arms in the United States; and Russia also, it is believed, is negotiating for supplies.

#### MIDHAT PASHA AND HIS NOSTRUMS.

The special correspondent of the *Daily News*, in a letter dated Dec. 26, writes as follows:—“I do not believe the advent of Midhat Pasha will bring any material change in the situation, and those who affect to hail in him the saviour of Turkey are simply deceiving themselves or trying to deceive others. Granting Midhat Pasha all that is claimed for him—honesty, knowledge, capacity of the greatest, combined with good intentions, and a resolute determination to introduce those reforms which are required to save the empire from utter destruction—I still doubt the possibility of saving it. No one man, unless he were a Mahomet or a Napoleon, can do all that is to be done, and no one claims that Midhat is either a Napoleon or a Mahomet. The trouble is that Midhat has nobody to help him. As I have always maintained, there are not twenty men in the empire who understand the necessity of reform, or who, understanding the necessity, know what reforms are needed or how to carry them out. It is impossible for any man to accomplish anything, to act without intelligent agents who will understand his orders and perceive and feel the necessity of executing them. The whole machinery of Government is in the hands of a class of men who, so far from doing this, have directly opposite views, and who cannot be made to understand the more enlightened ideas of Midhat. There is no class of men among the Turkish subjects from whom honest and intelligent agents could be drawn—unless we except the educated Christians—and Midhat, therefore, even supposing we credit him with the best intentions, the most unimpeachable integrity, the highest capacity, and the sternest determination to do right, is as powerless as a man without legs or arms to play cricket. When Peter the Great resolved to introduce reforms into his kingdom which his superior education taught him were necessary to save it from ruin, he looked about him for instruments and agents with which to carry out his designs. But he found none among his own subjects. All were either too ignorant, too incapable, too dishonest, or too much attached to old ways to understand and execute his orders in an intelligent manner—just as the Turks are now. So he went to Germany for agents, such as the higher functionaries, and began his reforms with the aid of foreigners. That is what Midhat would have to do now if he really meant to execute these much-talked-of reforms, a measure which he has neither the power nor the will to undertake. But I do not credit Midhat Pasha with either the honesty, capacity, or good intentions which are usually attributed to him. He may have capacity, but he has certainly never done anything yet to show unless his administration of the vilayet of the Danube should be considered as evidence. His administration of this province was I am willing to admit, good from a Turkish point of view; but it was simply execrable from any other. His honesty is not above suspicion, for the reason that he once left his country owing to irregularities in his accounts, combined with the absence of the proper kind of protection, when he had charge of the *dimes* of a certain province, and did not return until he had arranged the affair from the distant and safe vantage-ground of Vienna. As to his good intentions, I have failed as yet to see any evidence of them. It is certain that he is to a great extent responsible for the massacres of May, though just how far that responsibility goes is hard to say. He has done absolutely nothing to punish the authors of these massacres, although he has had the power to do so any time these six months; and he is the friend and protector of the noted Ismail Bey, in spite of this man's notorious dishonesty, and the fact that he is one of the most shameless thieves in the whole Turkish Administration. One evidence of Midhat's good intentions is his appointing Ismail Bey head of the tribunal for the trial of Shekhet Pasha, in spite of Mr. Baring's angry protest, in spite of Lord Derby's demand that Shekhet should be punished. I think, therefore, I have some reason to doubt even so much as Midhat's good intentions, or the likelihood of his being engaged in paving that place we all know. The new Constitution heralded into the world with so much noise, instead of being an evidence of a real intention to turn over a new leaf, and begin seriously the work of reform, is in my opinion proof of exactly the contrary, and for the following reasons:—A despotism, if you have an enlightened and well-meaning despot, as the present Sultan is said to be, may be as powerful an instrument for good as under other circumstances it undoubtedly is for evil. It offers the surest, most direct, most effectual, means of reform that can be imagined—always supposing the despot to be determined on it as in the present case. All the Sultan and the Grand Vizier would have to do is to decree the reforms, enact the necessary laws, give the necessary orders, see to their execution—and the thing is done. Then, when the work is accomplished, as it might be done by an arbitrary decree, it would be time to provide it with a safeguard, for fear the next Sultan might not be so well disposed, in the shape of a Constitution and a legislative body. Now, instead of this reasonable and easy course of action, what does Midhat Pasha do? He draws up a Consti-



tution, and provides for the election, in some mysterious way, of a legislative body, to whom he entrusts the elaboration and execution of reforms. He takes the power and the right from the Sultan to do anything, and, of course, having done this, he cannot compel the new Assembly to do anything. He virtually says, "I wish to execute certain reforms, and my Imperial master is of the same mind; therefore I proceed to tie up our hands, and to deprive him, as well as myself, of the power and the right to do so." As to the probability of the new Assembly taking the reforms in hand, that is the merest nonsense. This body will contain a large majority of Turks from all over the Empire, from the most remote parts of Asia Minor, as well as from European Turkey—ignorant, uneducated, and fanatical to the last degree. What likelihood is there that such an Assembly will take the question of reforms inland? And especially what probability is there that they will ever be able to do anything with so frail and delicate an instrument as a Constitution, which even the most civilised countries handle only with difficulty? And yet it is to such an arrangement as this that the believers in the Turk pin their faith, and from it hope for reform, enlightened laws, progress, and civilisation. Does anybody suppose that if the Emperor of Russia had attempted the abolition of serfdom in his dominions by means of an Assembly, with a majority of serf-owners, he would have succeeded? And can any sane man imagine that an Assembly composed of a majority of Turks will ever grant equal rights to Christians? The thing is absurd on its face, and it shows that the whole scheme is a mere farce, got up to deceive Europe. The fact is that reforms will be far more difficult to execute with this Constitution and this Assembly than without them. The Constitution itself is apparently an exact copy of some one of those many French Constitutions that have been elaborated any time during the last fifty years with so much success. The Hatti-Houmayoun of 1856 is far more clear and explicit in its promises of reform, in its declaration of equal rights to Christians and Mussulmans alike, than the Constitution of 1876. It will be observed that by Article 104 of the Constitution the budget may be kept four years before being submitted to the Chamber. It will further be observed that the Cheri is maintained in all its force. "Processes coming under the jurisdiction of the Cheri will be judged by the tribunals of the Cheri." Now, the fact is that any case may be brought under the jurisdiction of the Cheri when there is a Mahomedan litigant, and this simply puts the Christian out of court, as no Christian can be taken before this court. This has always been one of the great and outrageous abuses of Turkish rule, and it is openly legalised in this Constitution, whereas the Hatti-Houmayoun made a pretence at least of trying cases between Christians and Mussulmans before mixed tribunals. It is not even announced that the Ottoman Code, an adaptation of the Code Napoleon, is to be the law of the land. There is really little difference between the Constitution and the Hatti-Houmayoun of 1856, except that the provisions of one were to be carried out by an idiot Sultan and a profligate Grand Vizier, and the other by a rabble of ignorant, fanatical, corrupt, dishonest Turkish officials dignified by the name of an assembly."

#### THE PROCLAMATION OF THE EMPIRE AT DELHI.

The proclamation of Her Majesty the Queen as Empress of India, for which such great preparations have been going on during the past month, took place at Delhi on New Year's Day. The Governors, the Lieutenant-Governors, the State officials, and sixty-three ruling Chiefs, attended by their suites and standard-bearers, were grouped in a semicircle in front of the Viceregal throne. To the south of the dais 15,000 troops were drawn up under arms, including contingents from the Madras and Bombay armies and the Punjab frontier force. The Viceroy arrived at the camp at about half-past twelve, and at once ascended the throne. His arrival was heralded by flourishes of trumpets and by a fanfaron from the massed bands of the various regiments present. A grand march was played, followed by the National Anthem. Major Burnes, the Chief Herald, then read the Proclamation. This part of the ceremony was proceeded and followed by flourishes of trumpets, and the Imperial standard was then hoisted. The Proclamation was followed by a salute of 101 salvos of artillery of six guns each, and a *feu de joie* from the troops, the bands playing the National Anthem.

The Viceroy then addressed the assemblage. His Excellency referred to the promises contained in the Queen's Proclamation of November, 1858, and proceeded to say that the princes and peoples had found full security under Her Majesty's rule. He went on to explain the reasons for the assumption of the title of Empress, which was intended to be to the princes and peoples of India a symbol of the union of their interests and a claim upon their loyal allegiance; the Imperial power giving them a guarantee of impartial protection. The Viceroy then severally addressed the civil and military services, and the officers and soldiers of the army and volunteers, conveying to them Her Majesty's cordial sentiments of esteem and honour. He announced also that Her Majesty, with the object of noting public services and private worth, had sanctioned an increase in the number of members of the Order of the Star of India

in British India, and had instituted a new order entitled the Order of the Indian Empire. Addressing the princes and chiefs, the Viceroy bade them welcome, and said he regarded their presence as evidence of their attachment to the Imperial rule. His Excellency, proceeding to address the natives generally, recognised their claim to participate largely in the administration of the country, and counselled the adoption of the only system of education that would enable them to comprehend and practise the principles of the Queen's Government. Referring to the possibility of invasion, the Viceroy said that no enemy could attack the Empire in India without assailing the whole Empire, and he pointed out that the fidelity of Her Majesty's allies provided ample power to repel and punish assailants. The Viceroy concluded by reading the following telegraphic message from the Queen:—

We, Victoria, by the grace of God, of the United Kingdom, Queen, Empress of India, send through our Viceroy to all our officers, civil and military, and to all princes, chiefs, and peoples now at Delhi assembled, our Royal and Imperial greeting, and assure them of the deep interest and earnest affection with which we regard the people of our Indian Empire. We have witnessed with heartfelt satisfaction the reception which they have accorded to our beloved son, and have been touched by the evidence of their loyalty and attachment to our house and throne. We trust that the present occasion may tend to unite in bonds of yet closer affection ourselves and our subjects; that from the highest to the humblest, all may feel that, under our rule, the great principles of liberty, equity, and justice are secured to them; and that to promote their happiness, to add to their prosperity, and advance their welfare, are the ever-present aims and objects of our Empire.

The address was received with general and prolonged cheering, and after three cheers from the troops the Viceroy declared the assemblage dissolved.

The proclamation was made also at Calcutta, Bombay, and Madras, and at each place there were festivities in honour of the event.

A *London Gazette Extraordinary*, issued Monday night, announces that the Queen has been pleased, on the occasion of the proclamation at Delhi yesterday of the addition of Empress of India to Her Majesty's royal style and titles, to approve of the honorary rank of General in the Army being conferred on His Highness Jioji Rao Scindiah, Maharajah of Gwalior, and His Highness Ranbeer Singh, Maharajah of Jummoo and Cashmere. Scindiah has also been appointed a G.C.B. A number of appointments to the Order of the Star of India are also gazetted. The Duke of Connaught is made an extra Knight Grand Commander of the Order; the Rajah of Boondee, the Maharajah of Bhurtpore, the Maharajah of Benares, and Prince Azim Jah are appointed Knights Grand Commanders; Mr. Fitzjames Stephen, Mr. Arthur Hobhouse, Mr. E. C. Bayley, Sir George Couper, Rear-Admiral Macdonald, the Rajahs of Kolapore and Dhar, and two other native princes are appointed Knights Commanders. A large number of appointments to the grade of Companions of the Order are also gazetted. Among them are Messrs. J. H. Morris, Whitley Stokes, George Thornhill, A. Rivers Thompson, T. H. Thornton, A. M. L. Monteath, J. T. Cracroft Hope, C. T. Metcalfe, G. W. Kellner, and Edwin Arnold, Major T. Candy, Major R. G. Sandeman, Captain L. J. H. Grey, Captain P. L. N. Cavagnari, and Dr. G. C. M. Birdwood.

#### FOREIGN MISCELLANY.

The value of the wool clipped this year in Australia is stated to be 6,250,000/.

It is stated in a telegram from Egypt that the December receipts of the New Public Debt Office amount to 750,000/ sterling.

On Saturday both the French Senate and Chamber met, and the session was declared closed. The new session will open on the 9th inst.

News has been received from New York stating that the British ship *Circassian* has gone ashore on the coast of Long Island. She went to pieces on Friday night. The captain, the third mate, ten of the crew, and sixteen wreckers were drowned.

The New York correspondent of the *Daily News* says:—"Woodward, who turned States evidence against Tweed, was released on the 30th. Tweed's release will follow soon. It is to be conditional on the exposure of his confederates, still high in office in this State. Sweeney will return for trial. Restitution by Connolly has been agreed upon."

A Roman telegram to the *Daily News* says that a great pilgrimage is organising in the United States for the purpose of visiting Rome next June, and congratulating the Pope on his episcopal jubilee. Meanwhile Monsignor Bayley, Archbishop of Baltimore, accompanied by Monsignor Carrigan, Bishop of Newark, will shortly be at Rome on a special mission. Monsignor MacCloskey is also expected.

THE GERMAN EMPEROR'S *fête* on Monday is reported to have passed off successfully. Great enthusiasm was shown among all classes. The German Crown Prince acted as spokesman of the deputation from the army, warmly congratulating his father on their behalf. In the Emperor's reply the passage which emphasises the services rendered by the army in bringing about a union of the German people has been much spoken of. The foreign Ambassadors waited upon the Emperor in a body to congratulate him on behalf of their Courts. In

replying to them the Emperor expressed his satisfaction at the promising turn which political events appear to have taken, justifying stronger hopes of peace.

GERMAN LIBERALISM.—Advices from the Continent seem to infer that the struggle during the elections of the new German Parliament will be a stormy one. The Progressists have broken the compact concluded with the rest of the Liberal sections, and have declared war upon the National Liberals, who, up to the present time, have marched at the head of the political renovation of Germany. The last are reproached with having sacrificed the alienable rights of the nation by the compromise touching the judiciary laws. On the other hand, it is announced that the addresses delivered by the three negotiators of the matter in question—Herren Lasker, Miguel, and Bennigsen—are to be published to enlighten the electors upon the origin, aim, and terms of the compromise which has put an end to a state of things the first effect of which would have been to have deprived Germany—perhaps for some time—of the strongest link of her political unity.

A TERRIBLE RAILWAY ACCIDENT has taken place in America. During a snowstorm on Friday night the Pacific express train from New York fell through a trestle-bridge into a shallow creek seventy-five feet beneath. The train took fire. Of 175 persons in the cars, about a hundred were killed and sixty seriously wounded, scarcely anyone escaping uninjured. Many were horribly burned and many drowned; others were frozen to death. Few bodies were recognisable. The wreck burned till midnight, and the storm raged till one on Sunday morning, preventing relief reaching the spot. A train sent from Cleveland, fifty-five miles west, with physicians and nurses, did not reach Ashtabula till almost morning. The snow had been falling for two days, and an almost incessant fierce gale blew from Lake Erie. The intense cold of the night, one of the worst ever experienced, caused dreadful sufferings to the wounded and dying travellers.

THE CONFERENCE ROOM AT CONSTANTINOPLE.—The *Cologne Gazette* gives the following description of the room at the Russian Ambassador's palace at Constantinople fitted up for the Conference:—"It is a small drawing-room with five windows. Ten arm-chairs, covered with green plush, are ranged round a table of moderate size; sofas and chairs are placed along the walls; the table-cover is not green, but of a reddish brown, which is a complete departure from diplomatic usages, and in contradiction to the saying 'around the green cloth.' Another table is covered with pens, ink, paper, and envelopes of all sizes; a good fire burns in the marble chimney, above which is a glass reflecting the mountains around the entrance to the Bosphorus; on the wall to the south is a portrait of the Emperor Alexander, who seems to cast a severe although kindly look on the conference table. The view from the windows is magnificent; it takes in the Bosphorus and the Golden Horn, the mosques of Soutari and St. Sophia, the Seraskier and Galata towers, Europe and Asia. All the beauty of the seven-hilled city is spread out before the delighted spectators."

THE POPE received on Saturday a deputation from the Catholic Union of Ireland, who presented him with the Bull of the Immaculate Conception, magnificently ornamented. His Holiness bestowed a "special blessing" on the exertions the Catholic Union is making to obtain denominational education. The *Osservatore Romano* publishes a reply made by the Pope to an address from the Roman Patriarchate. His Holiness first spoke of a nobleman who some years ago said evil things of him because he frequented society in his younger days. If he did, it was because he found examples there to admire, but at the same time he did not neglect the poor, nor the society of their helpless children and neglected families. Then, referring to a question now often put—Why did he not go out of the Vatican? comparing himself to Christ, said, "My hour has not yet come." Like Jesus, he would not walk in Judea, because the Jews sought to slay him. "The place where he found himself was a little Galilee, the limits of which he ought not to pass. It was not given to him to put his foot beyond the boundaries of the Vatican, *propter metum Judæorum*."

#### ELECTION INTELLIGENCE.

It would appear from the subjoined intelligence, and news of a similar kind recently published, that a general election is expected at no distant date. At all events, the Liberals seem to be especially active in their preparations for such a contingency.

There appears to be no lack of candidates for the seat for Waterford county, vacant by the death of Sir Jas. Esmonde. Amongst these is Mr. Gerald Fitzgerald, who goes with the Irish Roman Catholic hierarchy in all educational and religious matters, and on what he calls Irish questions he will support the Home Rule party. On Imperial questions, again—Mr. Fitzgerald makes admirably clear distinctions—he will support the Conservative party, and would "strenuously oppose" either the Sunday or early closing of public-houses. Mr. James Esmonde, brother to the late member, says that in deference to his brother's memory he desires to place his services at their disposal. He is a member of the Irish Home Rule League and its council, advocates denominational education, an amended Land Bill, a political amnesty, grand jury



reform, and a reduction of taxation. The name of Mr. Bernal Osborne has also been mentioned, probably without authority, in connection with this vacancy. A further candidate is Mr. F. Lehmann, one of the Liberal candidates for Middlesex at the general election of 1874, and lately mentioned in connection with Plymouth. The hon. gentleman seems to be able to adapt his principles to circumstances as they arise. In his address to the electors of Waterford he says that he will support denominational education in Ireland, such amendments to the Land Act as will place the relations of landlord and tenant on an equitable and enduring foundation, and an enlargement of the powers for the administration of local affairs. Mr. D. J. Rearden, formerly M.P. for Athlone, has also issued an address. He advocates Home Rule, fixity of land tenure, and denominational education.

The Liberals of Oxford have cordially adopted Mr. J. W. Chitty, Q.C., as the second Liberal candidate for the next election, in conjunction with Sir W. Harcourt.

Mr. Thomas Bevan, of Stone Park, has, at the request of the Liberal Committee, consented to contest the borough of Gravesend whenever a vacancy occurs.

Sir George Young is the accepted candidate of the moderate Liberals of Plymouth. Mr. Lehmann having betaken himself elsewhere, the Liberals are on the look for a Radical colleague for Sir George.

The Liberal Committee have decided upon bringing forward Mr. Jones Parry, who represented Carnarvonshire from 1868 to 1874, to oppose the sitting member. Should he decline to stand, Mr. John Roberts, a Liverpool merchant, will be the Liberal candidate. The candidature of Mr. Bulkeley Hughes, who has represented the Carnarvon boroughs thirty-eight years, will also be opposed; Mr. Lloyd Jones, president of the South Wales Quarrymen's Union, being the probable Liberal candidate.

#### SCHOOL BOARD NEWS.

**HALIFAX SCHOOL BOARD.**—There will be no contest in this borough, the name of Mr. Todd, a working-men's candidate, having been withdrawn at the last moment. The Board will consist of five unsectarian and five sectarian candidates, and Mr. J. H. Swallow, the present chairman, who ranks as an "independent" candidate, and is nominated by Dr. Mellor.

**DARLINGTON SCHOOL BOARD.**—The efforts to avoid a contest in this borough have failed. There are eleven candidates for the nine seats—five Churchmen, five undenominationalists, and one Catholic. The parties are making arrangements for active work this week. The election takes place on Saturday.

**BATLEY SCHOOL BOARD.**—There have been nineteen candidates nominated for nine seats, of whom eleven are undenominational, six Churchmen, and two Roman Catholics.

**STALEYBRIDGE SCHOOL BOARD.**—There are thirteen nominations for the nine seats. Of these four are Churchmen, one Wesleyan, one Roman Catholic, and the rest unsectarian, including three Liberal members of the present board. Efforts are to be made before then to reduce the list of candidates to nine. Alderman Stanley has given the following notice of motion at the town council:—

That application be made to the Education Department by this council for the dissolution of the Staley-bridge School Board, in accordance with the provisions of the Elementary Education Act, 1876.

A resolution to the same effect was carried at the December meeting of the Council, and forwarded to the Education Department, but "my lords" replied that as the Act had not then come into operation, any action taken under it was premature and invalid.

**THE NEW EDUCATION ACT.**—The Education Department has issued the following circular to boroughs without School Boards, under date Dec. 30, 1876:—"Sir,—The Lords of the Committee of Council on Education desire me to remind you that the time has now arrived when they have to see that the necessary steps are taken for giving effect to the requirements of the Elementary Education Act of 1876 (39 and 40 Vict., c. 79), which (Section 3) comes into operation on the 1st of January, 1877. Your borough is not within the jurisdiction of a School Board. It is therefore the duty of the Council (Section 7) to appoint, without delay, a School Attendance Committee, by whom, as local authority for the district, the provisions of the Act will be enforced. My lords will be glad to learn, as soon as possible, that this committee has been appointed, and to know the names of the members who will serve upon it. The number of members of the School Attendance Committee, all of whom must be chosen from your Council, is, within certain limits (six to twelve), left to the discretion of the council. But my lords trust that, in fixing this number, due regard will be paid, not only to the population of the borough, but also to the novelty, variety, and importance of the duties devolving upon the committee. I am to suggest that, in the first instance, at all events, the full number allowed by the Act should be appointed, if the population of the borough exceeds 5,000 souls. The 32nd section gives power to the council to reduce the number of the committee if it should hereafter be deemed advisable to do so. I have, for the present, only further to request to be informed of the name and address of the clerk of the committee, that the necessary communica-

tions may be made to him respecting the duties which the local authority will have to discharge under the Act of 1876. I am, Sir, your obedient servant, F. R. Sandford. To the Mayor of the borough of —."

#### A COPTIC WEDDING.

Miss Jane Whately, daughter of the late Archbishop Whately, being on a visit to her sister at Cairo, has sent to the *Record* the following description of a Coptic wedding:—"The bride was one of my sister's old pupils, the daughter of the matron who has charge of the boarders. The wedding was held at the bridegroom's house, as is usual here. When we came we were shown into a small room, so full of the friends and neighbours of the bride, all assembled in their smartest attire, that we did not at first perceive where the 'queen of the day' was placed. She was seated on the floor, her head covered with a red shawl, silent and immovable; and, as etiquette demands, took no notice of the visitors. Two or three companions were busy adorning her; her dress was a gay flowered brocade silk, the neck and the whole front of her corsage covered with gold coins and necklaces of gold spangles, &c. One woman was setting these gold ornaments, while another was fastening a splendid set of diamonds on a band of white cloth for security. These diamonds, consisting of a kind of diadem and several strings and chains, were very costly, and had been lent by a Moslem friend for the purpose. The ornaments of the wedding dress are generally either borrowed or hired. When all was ready, a thick white scarf-handkerchief, with a broad fringe of gold embroidery on it, was bound over her head, one end hanging down square over her face and entirely concealing it. Over this the diamonds were carefully adjusted, making a very rich and brilliant appearance, and over all a large white muslin veil was flung, and adjusted over her arms. Thus, blindfolded and bound, she sat like an idol statue to be looked at, while sherbet was handed round and compliments exchanged. We then passed into a larger room where the ceremony was to be performed. The Coptic Patriarch, who knew the bridegroom, had come to preside himself. He, and two or three attendant priests in large black turbans, were at one end of the room, a table, with lighted candles, in the middle; on the other side a row of chorister boys, in white robes and brocade scarfs, and the men, who were friends or relatives, assembled round. The women were all in an inner room, but we were allowed to remain where the priests were conducting the services. The bridegroom, a dark-faced Abyssinian, sat opposite the patriarch, with a brocade mantle over his shoulders. The service was very long; the greater part consisted of prayers or psalms chanted in the Coptic language by the choristers, and quite unintelligible to any one present unless it were the Patriarch himself. But I was glad to observe that there was a good deal of Scripture read, and that all of it was Arabic, and consequently could be followed by the audience. A portion of the first chapter of St. John's Gospel was read by a priest, and part of the 5th chapter of Ephesians, at the Patriarch's request, by Mr. M. Shakoar. After nearly an hour of reading and chanting, the bride was led in by her uncle and an attendant woman, who was wrapped in the red shawl. She was placed on the divan beside the bridegroom, and then a priest first threw an embroidered veil or mantle over the shoulders of the two, so as to shelter both together, and then placed two pasteboard gilt crowns on their heads. Then he held a book over them, and read an exhortation in Arabic; after which he laid a hand on the head of each, and gently knocked them together, which operation could not be performed without a general smile. Then two rings were produced, the hands joined under the bride's veil, and the rings put on by the priest. All this time the pair sat quite passive—not a word spoken by either; and after some more prayers read in Arabic and some Coptic chanting, the whole was concluded, and the bride, still in her blindfold condition, was marched off by her attendants to the women's room to receive the visits of her female acquaintance, while the husband went up to salute the Patriarch, kissing a small cross he held in his hand, and in return having his bridal mantle unfurled by the great man. After all was over, Mr. Shakoar asked and obtained permission for the bride's old schoolfellows to sing one of their hymns, which they did very nicely, led by their excellent teacher. It was the first time, probably, that the Patriarch had ever heard a Gospel hymn in his own tongue; he expressed his delight in the warmest terms, and actually sent next day to ask for a hymn-book to take for himself. And here I should mention that the Patriarch has shown himself uniformly most friendly to my sister's schools, and treats the missionaries with marked courtesy. He is aware of their differences of opinion, of course; but in spite of all the disadvantages of being brought up in an unreformed Church, he seems to have a genuine value for and love of the Word of God. On one of his female acquaintances, the mother of a pupil in the school, telling him she was learning to read, he encouraged her to persevere, and promised to give her himself a New Testament as soon as she should be sufficiently advanced to read it. He is known as a man of remarkably liberal views. We were glad to observe that during the whole ceremony of the marriage no allusion was made to the Virgin or saints nor was any picture or image presented for worship."

#### Epitome of News.

The Queen, with Princess Beatrice and the members of the Royal household, remain for the present at Windsor Castle. Another grand concert took place last night in St. George's Hall, Windsor Castle, in the presence of Her Majesty and the royal family. On Monday the Queen's New Year's gifts to the poor of the royal borough will be presented in the riding-school of the Castle Mews. The gifts consist of beef and coal, distributed by tickets through the medium of the local clergy, and in addition Her Majesty makes a donation of 100*l.* towards the funds of the Queen's clothing club.

The Prince of Wales, with Prince Edward of Saxe-Weimar, Marquis of Lorne, and other guests, had excellent sport in the Sandringham preserves the last few days. On Sunday the Prince and Princess of Wales, with Princess Louise, and guests for New Year holidays, attended Divine service at Sandringham.

A presentation was made at Sandringham on Monday to the Prince of Wales by the clergy and tenantry of the estate "in commemoration of his safe and happy return to his country home after a most successful visit to British India." The casket, designed by Mr. Emanuel, of Portsea, is in the *répoussé* style and of Oriental character, depicting scenes connected with the Prince's visit, and bears his portrait.

Princess Christian, the Princes Christian Victor and Albert, and the Princesses Victoria and Louise of Sleswick-Holstein visited Her Majesty on Monday to congratulate the Queen on the New Year. The Duke of Connaught and Strathearn arrived at Windsor in the afternoon, and Her Majesty conferred the Grand Cross of the Star of India on his royal highness, on the occasion of the proclamation of the Queen as Empress of India in India.

Lord Salisbury was the only Minister absent from the Cabinet Council held on Monday. The Prime Minister left town after the Council for Windsor Castle.

Sir Stafford Northcote, Mr. Cross, and Lord Sandon, have accepted invitations to a great Conservative demonstration, to be held in Liverpool on the 24th inst.

The secretary of a new Liberal Association, which is being formed at Liverpool, has received a letter from Mr. Gladstone in response to the invitation which was sent to the right hon. gentleman to take part in the opening ceremony. Mr. Gladstone writes that while fully recognising the interest and importance of the movement, he is nevertheless compelled to decline the invitation, as there are considerations which prevent him taking a leading part, under present circumstances, in any political celebration.

Mr. Mundella, M.P., and Mr. Chamberlain, M.P., will be two of the Royal Commissioners on the British section of the Paris Exhibition for 1878, of which section the Prince of Wales has accepted the presidency.

Her Majesty has been pleased to offer to the inhabitants of Esher, near Claremont Place, and the vestry have gratefully accepted, the gift of a new drinking fountain to replace the village pump, the water of which was recently condemned as unwholesome.

The will of Mr. George Moore was recently proved and a full abstract of it is now published. The personal estate is sworn under £400,000. Among the bequests are £20,000 for an orphanage; £5,000 each to several church institutions; £3000 each to some missions, hospitals, and philanthropic societies; and smaller sums to a large number of homes, refuges, and benevolent associations, the charitable bequests alone amounting to nearly £120,000.

A bull which had become infuriated caused some mischief in Salford on Thursday. The animal knocked down and severely injured several persons, and an attempt to shoot it with a revolver ended in the infliction of a dangerous wound upon a woman who was standing behind her shop counter. Ultimately the bull was despatched with a rifle shot.

The *Birmingham Post* says that proceedings are being taken against the principal quack doctors of Birmingham, numbering altogether between twenty and thirty. The proceedings have been instituted for the recovery of the £20 penalties. Many of the leading surgeons of Birmingham will go into the witness-box.

The nine guardians of the Keighley Union who object to vaccination having sent in their resignations, the Local Government Board has refused to accept them, on the ground that the reason assigned for this step does not come within the limits of the reasonable cause contemplated by the Act of Parliament.

A lady who had taken her maid-servant, when attacked with smallpox, through the street, with a view of procuring medical assistance for her, has been fined 3*l.* by the Clerkenwell police magistrate, for having improperly exposed a person who was thus suffering from an infectious disease.

In a case of drunkenness, which on Saturday came before Mr. Bridge, the Homersmith police magistrate, he remarked that it was really shocking to see women charged every day, there being more women than men. The only way women could expect their husbands to keep sober was for their wives to give them comfortable homes, and refrain from touching the drink. In his opinion it was much worse for a woman to get drunk than a man.

A hoax of an exceedingly cruel description has been played upon the naval officer commanding at



Queenstown by some person at present unknown. A telegram, purporting to come from the Admiralty, was received at the admiral's office ordering the Goshawk gunboat to proceed at once to Gibraltar. The order was obeyed, and the Goshawk, which is not a sea-going gunboat, with her crew of nearly seventy men, made the coast of Spain after an exceedingly stormy and perilous voyage. The return voyage was equally perilous. The Admiralty are making every exertion to discover the scoundrel who sent the telegram.

It is stated that the Admiralty are about to appoint a committee of inquiry into the cause of the outbreak of scurvy which disabled the Arctic Expedition.

About two thousand persons assembled at Jacob's sand-pits, Plumstead Common, on Saturday, and, in company of Mr. de Morgan, assisted in throwing several tons of earth into the pits, to assert what they consider to be the rights of the people. Several cottages have been threatened with demolition.

The value of the deliveries of herrings made this season at Great Yarmouth is estimated at upwards of 300,000.

It is said that there is a likelihood of another Polar expedition being fitted out next summer. It is a private undertaking, set on foot by the united yacht clubs of the kingdom. Each yacht club has guaranteed a subscription, and the scheme has advanced so far that the distinguished geographer, Dr. Petermann, is now in London for the purpose of consulting with the promoters of the expedition on the best route to be adopted.

The Alexandra Palace, with all the land attached to it, is advertised for sale on Feb. 8 next, the sale being fixed thus early in consequence of it being necessary to give possession to intending purchasers in time to complete arrangements for the Easter week. We understand that more than one offer has been made to lease the palace for a term of years, and that a combination is forming for buying and leasing.

The *Manchester Guardian* reports an outbreak of typhoid fever in Salford. A number of cases have occurred in the Crescent and the immediate neighbourhood; and as nearly all the families in which the disease has appeared are supplied from the same dairy-farm, it is thought that the milk has become polluted. The medical officer of health is investigating the matter.

For having pawned two blankets which had been recently "exposed to a person suffering from small-pox," a married woman named Woodward, living in New-street, Lambeth-walk, was fined, on Thursday, by the Lambeth police magistrate 5s., or two months' imprisonment.

Resolutions were passed at a council meeting of the British National Association of Spiritualists on Friday in favour of memorialising the Home Secretary against the Government prosecution of Slade on the trial of his appeal from the police magistrate's decision under the Vagrancy Act.

The Rev. Thomas Hugo, M.A., rector of West Hackney, died on Sunday after a very short illness. He was descended from a French Protestant family which settled in England many years ago, and was one of the most prominent members of the extreme High-Church party.

### Miscellaneous.

**ELEPHANT LABOUR.**—It is very seldom that in England elephant labour is utilised, but an instance occurred on Thursday night which is worthy of record. The road at the junction of Waterloo and York-roads has been lately broken up, and about half-past six on Thursday evening an omnibus proceeding from Stamford-street towards the Wandsworth-road was so heavily laden that the horses were unable to drag the load. Several of the passengers alighted, and while the horses were endeavouring in vain to get over the piece of ground one of Sanger's elephants, under the charge of a keeper, passed along the road. Seeing the helplessness of the horses, the keeper gave instructions to the elephant, who lowered his head and, placing his forehead at the rear of the bus, pushed horses, vehicle, and passengers beyond the obstacle which impeded their progress. This was witnessed by a large number of persons, who loudly cheered the actors in this incident.—*Globe*.

**THE SPREAD OF SMALL POX IN LONDON.**—At the fortnightly meeting of the managers of the Metropolitan Asylums District, held on Saturday, alarming reports were presented as to the spread of the epidemic of small-pox. At Homerton, it was stated, not only had the small-pox hospital three over its number, but the fever hospital had been pressed into the service, and 233 out of 236 beds were occupied. Of 826 beds provided, 813 were filled. A letter was read from the Local Government Board to the Westminster authorities—who, in response to the agitation against the temporary appropriation of an isolated pauper school at Battersea for small-pox patients, had disputed the legality of the board's order—informing them that the Local Government Board had not the slightest doubt of the legality of their order, and expressing a hope that the guardians will see fit to obey it. Resolutions were adopted requesting the Local Government Board to communicate with the Privy Council, with a view to steps being taken by the sanitary authorities to provide accommodation for small-pox patients not coming within the category of paupers.

**PRACTICAL REPENTANCE.**—The *New York World* remarks that at least one of Messrs. Moody and Sankey's converts has shown practical evidence of his repentance of past wrong-doing. About a year ago (the *World* says) there was a heavy robbery of the Adams Express Company, near Akron, Ohio, and a telegraph operator named Brenizer was accused of the crime. He was tried and acquitted, and afterwards left the place and settled in Chicago. During the recent revival there he fell under the influence of Mr. Moody's preaching, had strong emotion, and confessed that he was guilty of the crime with which he had been charged. He immediately returned to Akron, surrendered himself, and, as he could not be again put in jeopardy for the crime of which he had been acquitted, he was indicted for perjury for the false testimony which he had given in his own favour on the former trial, and was convicted and sentenced to three years' imprisonment in the penitentiary. It is not strange that under such circumstances the judge should have expressed himself with great feeling in pronouncing the sentence, nor that he should have declared the case without a parallel in all his experience. The religion that was willing to stand the test of a reparation for wrong-doing that involved three years at hard labour in the penitentiary ought to be the genuine article.

**A SUMPTUARY PASTORAL.**—The Free Church Presbytery of Edinburgh have issued a pastoral address on the subject of intemperance. After referring to the prevalence of the evil, they say that whatever merit was due to temperance societies and organisations which had the promotion of abstinence as their direct aim—and they were very thankful for the measure of good which these had been the means of accomplishing—there could be no adequate safety for the sober, no secure and permanent deliverance for the drunkard, apart from the grace of God. After expressing disapproval of the practice of presenting intoxicating drinks as articles of beverages in the ordinary intercourse of every-day life; the custom of exchanging property and bargain making over strong drink, they say that they cannot "contemplate without alarm the rapid multiplication of places of theatrical amusement in this city, and the fact that letters patent have been granted by Her Majesty's Government, involving the right to sell intoxicating drinks in connection with one of our theatres erected in the city. We are persuaded, too, the lavish and expensive display of wines, of a dangerously seductive character, at the feasts and entertainments of the rich, must prove a snare to many. A liking for strong drink acquired first of all at such entertainments, and stimulated by every recurrence, has grown till not unfrequently it has attained all the power of an overmastering passion. Hence, while we do not frown upon the social courtesies of life, we would beg that a reform be instituted in these particulars, and that all such social gatherings be so regulated as to prevent the possibility of a stumbling block being put in a brother's way." In conclusion, the presbytery entreat young men and women, especially at this season, to discourage all practices inconsistent with sobriety.

**A REAL SEA SERPENT.**—In the Straits of Malacca, the sea-monster so repeatedly seen, and so repeatedly declared to be mythical, appears at last to have been carefully observed by competent witnesses. The creature was seen by the passengers and crew of the ship *Nestor*, on her voyage to Shanghai, and on her arrival at Shanghai the master of the ship (Mr. John Keiller Webster) and the surgeon (Mr. James Anderson) made a statutory declaration of what they had seen before a magistrate, as a mode, we suppose, of formally attesting that they spoke in good faith. The creature (which resembled a huge salamander, only that instead of being about six or eight inches long, these dimensions must be multiplied by at least 75 or 100, the body being from 45ft. to 50ft. in length, the head 12ft., and the tail, it is said, no less than 150ft.) was first seen at half-past ten o'clock on the 11th of September, fifteen miles north-west of the North Sand Lighthouse, in the Straits of Malacca. The weather was fine, the sea smooth, and the air perfectly clear. The Chinese on deck were terribly alarmed, and set up a howl. The whole watch and three saloon passengers saw the creature clearly, and observed its movements. It travelled for a long time about as fast as the steamer, appearing to paddle itself by the help of "an undulatory motion of its tail in a vertical plane." The body and tail were marked as those of the salamander are marked—with alternate bands, black and pale yellow in colour. "The head was immediately connected with the body, without any indication of a neck." Both witnesses state positively that the only resemblance was to some creature of the frog or newt kind, while one of them (the surgeon) says that the longer he observed it, the more he was struck with its resemblance to a gigantic salamander. Its back was oval in form. No eyes or fins were seen, and it did not blow or spout in the manner of a whale. The greater part of its head was never seen, being beneath the surface. Probably the creature is of a race which survives from that very different world in which creatures of gigantic size seem to have been so much commoner than now. There appears to be no manner of reason for doubting the very express evidence so succinctly and soberly given.—*Spectator*.

**"SYMPATHETIC VIBRATIONS."**—Professor Barrett has been lecturing at the London Institution on "Sympathetic Vibrations," and in the course of the lecture, which was fully illustrated by experiments

led up from simple pendulum vibrations to those in which, where several pendulums are hung on the same rod, the vibrations from one pendulum set in motion are communicated to others of the same length. The way in which tuning forks without being touched will respond to the vibrations of those in tune with them, and columns of air will likewise give audible vibrations in response to notes with which they are in tune, was illustrated, and the behaviour of sensitive flames was shown by many interesting experiments. After concluding the subject proper of the lecture, Professor Barrett went on to speak of the suggestions thrown out that sun spots might be due to a state of sensitive sympathy produced by the feeble influence of neighbouring planets. Much in meteorology likewise is to be explained by such a line of study. Nor need we stop at inorganic nature. Our bodies and our minds often resemble a resonant jar or a sensitive flame, and a very slight disturbance, if it is synchronous with our state, may produce unlooked-for effects. The professor went on to say that during the last six months he had collected far and near testimony that makes him believe that we are on the threshold of our knowledge of the action of mind on mind. It hardly shows a wise or scientific spirit, he urged, which leads certain philosophers, to whom the public look for instruction in psychology, to talk confidently about the impossibility of the existence of any at present inexplicable phenomena. Such philosophers themselves become the slaves of dominant ideas. They should be willing to relinquish ideas they find out of harmony with facts.

### Gleanings.

By some inadvertence, an advertisement for harness-makers appeared in the matrimonial columns of a New York journal the other day.

The greatest novelty now in London is the real ice rink in the Thames floating bath, at Charing-cross.

The Duke of Westminster has just constructed the largest roasting-jack in England. It is moved by water power, is twenty-two feet long, and will roast a ton of meat.

An American paper says: "Why is it that it takes two hymn-books to supply the same couple after marriage, who always found one hymn-book sufficient for them while they were lovers?"

As a gentleman was nearly run over in a narrow street by a dray, he shouted to the driver: "Do you want to kill me?" Whereupon the intelligent driver replied: "If I had known you was coming this way, I would have sent you a postal card!"

The Rev. Dr. Tyng, jun., has discovered a new way of raising money. The other Sunday he made an appeal to his church, and addressing himself to the women present he said:—"The orphanage needs 4,000 dols., and if you will buy one-button gloves instead of three-button gloves, the difference in price will support the institution."

**WINTER FLOWERS.**—The following were in bloom on Christmas Day in the suburbs of Worcester in the open garden:—Rose, marigold, yellow winter jasmine, violet, anemone, veronica, mignonette, stock, wallflower, and a pear tree just going out of bloom, and which ten days before had been white with blossom.

**THE LAST NOVELTY.**—Wristlet parties are the latest. The ladies furnish the wristlets, and each pair is numbered. One of each pair, with the number, is put in a box and is sold to the gentlemen by a committee, and corresponding wristlets with the numbers are worn by the ladies. The fun commences when each gentleman buys a wristlet and finds the owner of the mate to it, to whom he is to pay attention during the evening.—*Court Journal*.

**AN UNPLEASANT PLACE OF ABODE.**—Surgeon James B. Drew, R.N., in a report to the Admiralty on the natural history of the Island of Ascension, says:—"There are two kinds of mosquitoes, one making night hideous with its discordant noise, the other silent but more venomous. The common house-fly exists in large swarms, darkening the air, and rendering the partaking of food an unpleasant necessity rather than a pleasure. The bed-bug would be very troublesome if great precautions were not exercised to prevent its increase."

**THE ORGAN GRINDER'S FRIEND.**—An Italian organ-grinder was wearily grinding in London without producing much result. He had not taken a copper all day, for the "music" was so much torture to the public. A showily-dressed woman came that way. "What's the matter, old man?" The Italian artist told his tale. The woman was touched by the man's tears. "We'll soon put that right," she exclaimed. "Give me your organ." When she heard its tones, she winced. "You are a little out of tune, friend," she said, but she set off playing, while the old man looked on bewildered, and a crowd began to gather. He stood still until the woman remonstrated with him for not passing his hat round. "Pass it round, and be quick; it's money you want, isn't it?" The old man obeyed, and the girl sang to the organ until a good harvest of pennies had been reaped. "Will that do, friend?" she asked, and receiving an affirmative answer, resigned the instrument, and passed on, laughing at her frolic.

Dr. Winn's Paper on "Materialistic Philosophy," and Mr. Laming's on "Causative Energy for Material Creation," will be read before the Victoria Philosophical Institute on Monday, the 8th.



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**TO CORRESPONDENTS.**

NONCON's New Year's gift is warmly acknowledged,  
not only for its intrinsic value, but also as bearing evi-  
dence that the old line of affectionate esteem remains  
unbroken.

"An Absterner."—His letter has only reached us  
about the time of our going to press.

\*.\* Several communications have come to hand  
altogether too late to be used this week.

# The Nonconformist.

WEDNESDAY, JANUARY 3, 1877.

**SUMMARY.**

THE New Year—it is useless to conceal the  
fact—has opened dismally. Physically and  
politically, we are shrouded in gloom. Rain  
continues to pour down in a deluge, making our  
rivers repeatedly overflow, and causing great  
destruction of property along their banks. The  
constant dampness has created atmospheric  
influences favourable to the spread of contagious  
diseases. While we have to record the disas-  
trous effects of the high tides in combination with  
the swollen stream on the Surrey side of the  
Thames—where the frequent destructive inun-  
dations are a scandal to local administration and  
engineering skill—we have to mourn over the de-  
vastation caused by furious and repeated gales on  
land and at sea, endangering railway travelling,  
and strewing our coasts with wrecks. Rarely have  
our seafaring classes faced so trying a season.  
The hoped-for revival of trade has not yet come,  
and a declining revenue shuts out all prospect  
of any relief from taxation during the present  
financial year. And to crown all, the gleam of  
light which appeared in the East last week is all  
but extinguished by the attitude of dogged  
resistance which the Porte has now assumed  
towards the reasonable demands of the six  
Powers. It needs the spirit of Mark Tapley to  
look around us with unwavering cheerfulness.  
But events are in the hands of an All-wise  
Disposer, and possibly in a week or two we may  
have to welcome the return of sunshine, and be  
once again buoyant with hope.

Upon the new and ominous aspect of the  
Eastern problem we have commented below.  
The armistice has been prolonged to the 1st of  
March, though it applies only to the late belliger-  
ents, and is not held to preclude Russian  
action. With arrogance and contempt the  
Porte refuses even to entertain the reforms de-  
manded by the European Plenipotentiaries, who

have in their turn unanimously rejected the  
Turkish counter-proposals. The last word of  
the Ottoman Ministry will be spoken to-morrow,  
when it will be seen whether the urgent appeals  
made by Lord Salisbury after Monday's sitting  
of the Conference will have produced an ade-  
quate impression on the Grand Vizier. That  
high functionary is said to have informed his  
lordship that the acceptance of the proposals  
of the Conference was hopeless, and that the  
Sultan would uphold his rights and put his  
trust in God. Should the *non possumus* of  
Monday be deliberately repeated to-morrow—  
which we can hardly believe—the ambassadors  
of all the Powers, with the exception of Austria  
and Germany, are, it is said, to retire from  
Constantinople. The new and grave aspect of  
affairs was probably known to our Ministers  
when they met in Council on Monday, and was  
serious enough to induce the Prime Minister  
to seek a subsequent audience of the Queen at  
Windsor. Let us hope, with the Russian tele-  
graphic agency, that the Powers will still over-  
come the obstinacy of the Porte.

The two Houses of the French Legislature  
have, for a time at least, settled their differences.  
Notwithstanding a brilliant speech from M.  
Gambetta in the Chamber of Deputies on the  
rights of that Assembly in financial matters,  
which was ably replied to by M. Jules Simon—  
who showed that the interference of the Senate  
is sanctioned by the Constitution—the repre-  
sentative Chamber, after allowing two of the  
items reinserted by the Senate, but disallow-  
ing the others, passed the Budget, which  
was accepted in that form by the Senate  
without insisting on the other amendments.  
The principle contended for by that body is  
thus conceded, viz., that it has a right to reject  
financial items but cannot insert estimates not  
proposed by the Government. The effect of this  
conflict has apparently been to break up the  
Republican majority in the Chamber of Deputies,  
throw M. Gambetta and his followers into  
opposition, and oblige the Government to rely  
more entirely upon the Centres. The alternative  
of continued disagreement would have been a  
dissolution, which no political section desires.  
The ordinary session will open on Monday next,  
and it depends very much upon the course  
pursued by M. Gambetta whether or not a serious  
political crisis arises.

The revenue accounts to the end of 1876 show  
a nett decrease to the extent of £85,600 upon  
the preceding quarter; or of more than a quarter  
of a million, divided between the three great  
branches—customs, excise, and stamps. For  
the whole nine months the financial report is  
better, most of the items showing an increase, and  
the total being somewhat in excess of the estimate  
of the Chancellor of the Exchequer. It remains to  
be seen whether the March quarter will be as  
unfavourable as the preceding one; in which  
case Sir Stafford Northcote's income in April  
may be below his expectations. Evidently the  
margin on either side will be small; and if there  
has been, as is feared, any considerable expen-  
diture with a view to carry out Lord Beacons-  
field's minatory policy, a deficit will have to be  
provided for.

Queen Victoria is now Empress of India.  
The proclamation was made at Delhi, on New  
Year's Day, with Oriental pomp and in the  
presence of a number of native princes, in-  
cluding the most powerful chiefs that acknow-  
ledge the British sway. The pageant is said to  
have been magnificent, and Lord Lytton, the  
Viceroy, very imposing as he appeared  
upon the scene riding in a gilt howdah  
on a tall elephant. The report of the impression  
produced upon the native princes is various. Pro-  
bably it was not very profound, though they have  
all according to their rank been awarded honours  
by the representative of the Empress. The  
ceremonial was a clear departure from the usual  
English method of making our power felt in India,  
and was on a par with the bill introduced last  
spring by our Prime Minister, which was so nar-  
rowly saved from destruction. As the *Pall Mall  
Gazette* says, "A tinsel title has been proclaimed  
with a tawdry and theatrical display of magni-  
ficence," and that, too, at a time when Southern  
India is threatened with a serious famine and the  
finances of our Eastern Empire are in a critical  
State. But, we doubt not, the telegraphic re-  
ports of the pageant have somewhat consoled  
Lord Beaconsfield for the utter breakdown of  
his Eastern policy in Europe, and it has natu-  
rally provoked the turgid eloquence of the  
*Daily Telegraph*, whose editor, it appears, has  
received some sort of distinction in connection  
with the event.

**PEACE OR WAR?**

THE first thought in connection with the  
New Year is the Eastern Question. De-  
spite some untoward indications at Constanti-  
nople, it is impossible to underrate the impor-

tance of the renewal of the armistice for two  
more months, the value of which is much  
enhanced by its having been granted at the  
suggestion of the Porte. It is grievous that  
this tiresome Eastern Question should, for some  
weeks to come at least, continue to perplex  
monarchs, disturb the Cabinets of Europe, and  
—what is more important—paralyse more  
or less the industrial energies of the  
civilised world. But this is, after all, a much  
smaller evil than the outbreak of a war which,  
besides inflicting untold misery and destroying  
life by wholesale, might be of protracted dura-  
tion, and draw other nations besides the prin-  
cipals concerned into its terrible vortex.

The news that came to hand yesterday from  
the Turkish capital might appear at first sight  
to peril the success of the negotiations which had  
thus far been somewhat successfully carried on.  
It reveals to us the Plenipotentiaries of the  
Porte in the same melodramatic attitude as when  
the Conference opened, and when the formal  
statement of the proposals elaborated with so  
much care by the six Powers was interrupted by  
the braying of the cannon which were fired off at  
that particular moment in honour of the pro-  
clamation of Midhat Pasha's ridiculous Consti-  
tution. So on Saturday, when the assembled  
Plenipotentiaries were about to resume the dis-  
cussion of some vital points, the Turkish dele-  
gates announced that they had counter proposi-  
tions to submit, although not actually drafted.  
The dramatic scene that followed is thus de-  
scribed by the Pera correspondent of the *Daily  
Telegraph*, which newspaper, by virtue, we sup-  
pose, of its subserviency to Turkey, appears to  
enjoy a monopoly of information:—

A period of delay necessarily ensued, and the Comte  
de Chaudordy seized the occasion to read an explana-  
tion to the effect that the Porte seemed to have formed  
an incorrect conception of the European propositions.  
The idea of an occupation, he said, had been completely  
abandoned. The proposal to form a military escort,  
and which would consist of 2,000 troops supplied by a  
neutral Power, could not possibly be called "occupa-  
tion"; nor had the Powers suggested anything that  
would impugn the independence or honour of the Otto-  
man Empire. General Ignatieff followed, and urged  
the Porte to accept the proposition as they stood, add-  
ing that his instructions from headquarters justified him  
in saying that Russia had absolutely reached the limit  
of her concessions. Lord Salisbury and other Plenipo-  
tentiaries enforced the line taken by the Comte de  
Chaudordy. After waiting some time, as the counter-  
proposals did not arrive, the Conference adjourned  
until Monday.

Up to that time it had been understood that  
the Porte had conceded some of the essential  
demands of the Treaty Powers. While reso-  
lutely declining to permit any foreign occupa-  
tion of Turkish territory—a point which Russia  
had actually abandoned—the Porte had, according  
to the version of its own partisans, accepted the  
plan of organising a special police force of  
picked Turkish soldiers, to be partially  
officered by Europeans, and was ready to  
sign a protocol guaranteeing the faithful  
execution, to the extent of its power, of all  
the promised reforms, and giving authority to  
the representatives of the Powers—that is, an  
International Commission—after the lapse of two  
years, to ascertain whether the new Charter had  
been faithfully carried out. It would appear that  
between Thursday and Saturday the conciliatory  
spirit which is reflected in these concessions  
had vanished. The counter-proposals of the  
Porte, we are told, altogether ignore the ques-  
tions of a *gendarmerie* and an International  
Commission; refuse absolutely an amnesty to  
the Bulgarian prisoners, the appointment of  
governors for five years subject to the approval  
of the Powers, the financial arrangements pro-  
posed, a number of other important provisions;  
and finally make no mention whatever of effec-  
tual guarantees. But the Turkish Govern-  
ment substantially accept—as well they might  
—the administrative reforms laid down in the  
programme of the Conference. In fact, they  
never have hesitated to accept, or manufacture,  
any quantity of such paper reforms, simply  
because they never have been, nor ever will  
be, carried into effect without external pressure.

It is not surprising to hear that when the so-  
called counter-proposals, which are really the  
negation of the demands of the Powers, were  
laid before the Plenipotentiaries at an informal  
meeting at General Ignatieff's house on Satur-  
day, they excited much indignation. "Some of  
the delegates—Russia, Germany, Austria, and  
France—sharply declared that they could not  
act further with the Porte, and seemed inclined  
to cut short the discussion, and pass to measures  
of a decided nature; but, after they had  
listened to the moderate counsels of the  
English Delegates, calmer views prevailed.  
General Ignatieff, however, read to the repre-  
sentatives of the European Powers a telegram  
from Prince Gortschakoff directing him not to  
listen to any counter propositions whatever." The  
Pera telegram adds that should the Turks  
persist in their refusal to grant the proposals of  
the Powers, and continue their present policy



on the question of guarantees, all the ambassadors will quit Constantinople, and leave the conduct of diplomatic business to *Chargés d'Affaires*.

It does not seem to us that this unexpected incident in the negotiations at Constantinople need excite either alarm or despair. That diplomacy which is dictated by cunning will not seldom have recourse to bravado. The scene of Saturday would hardly have been enacted before the extension of the armistice. But the Turkish Government, having two months to play out their game, are, so to speak, "trying it on" with an audacity which the Plenipotentiaries can estimate at its real value. The real points to consider in respect to the future of the Eastern Question are those which concern the policy of the Great Powers rather than the prejudices of the Turks. In the first place, we have every reason for believing that all the Powers are thus far as loyally acting together now as at the close of the preliminary conferences. Such agreement must in the end overcome the obstinacy and tortuous policy of the Porte; for it will not be satisfied with sham concessions. In the second place, it is important to note that Lord Salisbury is working heartily for the common end with General Ignatieff. In the third place, it is to be observed that Russia has very greatly abated her original demands. The threat of the occupation of Bulgaria by a great Russian army has died away, and even the idea of an occupation by neutral troops has been discarded. The guarantees demanded by General Ignatieff have been reduced to such modest proportions to meet the susceptibilities of Turkey, that they have been endorsed even by the Austrian and British Plenipotentiaries as well as by their colleagues. Thus far then the Guaranteeing Powers remain firmly united in their reasonable demands, and the Ottoman Ministers, by their unreasonable obstinacy, have cut themselves off from the sympathy, and endanger the peace, of Europe.

Apparently the final issue of the negotiations depends more upon the unyielding attitude of the British Government than upon the conduct of the other Powers, or the temper of the Porte. It appears that the Turkish Plenipotentiaries at Monday's Conference shrank from taking upon themselves absolutely to refuse the concessions demanded by the Powers, and replied that they must refer to the Porte. Meanwhile Lord Salisbury has seen the Grand Vizier. Happily England has in his lordship a representative who is not likely to be intimidated by Turkish obstinacy nor overreached by Turkish chicanery. We have no doubt that the noble lord has placed the matter before Midhat Pasha in a light that will make the Porte hesitate to reject the demands of the six Powers, and thus deprive Turkey of the sympathy of all Europe.

A PERPLEXED EDITOR.—Dr. Mackay, in his "Forty Years' Recollections," gives the particulars of an incident which occurred during the crisis of the race between the two great newspaper rivals. The Americans had been making claims to the whole of our Western territories on the Pacific, including what are now called British Columbia, Vancouver's Island, and Oregon, and the relations between the two countries looked very threatening. The money market was depressed, and the President's annual Message was expected with great anxiety. Early one morning, when everybody on the staff of the *Chronicle*, except Black and Mackay, had gone away, a stranger called to see the editor. Mackay saw him, and learned that he had just arrived from New York, and had a copy of the *New York Herald*, with the President's Message, in his pocket. He had left the steamer in which he came from New York at Queenstown, where she was to remain for four hours; had caught a Liverpool steam-packet which was just starting; and had, on his arrival there, taken a special train to London at a price of eighty guineas. He now offered this precious document to the *Chronicle* for 500*l*. Black appreciated the importance of the message, but it was a large sum, and there was nobody whom he could consult. The man said he could only wait ten minutes and would then go elsewhere. Black was much excited and perturbed, and was ready to promise the money gladly, if he could only have been sure that the contract would not be repudiated. Mackay advised him to risk it; but at the last moment Black shrank from the responsibility, and off went the visitor. He had not been gone two minutes when Black changed his mind; Mackay bolted to the street, but the stranger had taken a cab and was rattling onwards to Fleet-street, and there was no other cab to be had at that hour. Thus the *Times* got the message before any one else, and it was of course a great triumph for it. There was a discussion among the proprietors of the *Chronicle*, in which they expressed great regret after the event—that the news was not secured for their paper. This led Black to urge that a chief editor ought always to have a share of the paper, so that he might act without hesitation in an emergency; but "here," says Dr. Mackay, "the subject dropped."

## Literature.

### MR. TENNYSON'S NEW DRAMA.\*

Mr. Tennyson has been more fortunate in his choice of subject in this second effort at historical drama than in his first. Queen Mary was not attractive, and this not merely on account of her persecuting tendencies. Mr. Tennyson did his best to recover sympathy for her by making her love for Philip account for many of her cruelties, as though she had acted against powerful instincts, in order to conciliate him whom she loved, but in whom she failed to awaken love. In this, however, general opinion seems to have decided that Mr. Tennyson was not successful in the teeth of historical facts. "Queen Mary" suffers under the very salient disadvantage of presenting us with no character which can call forth our unqualified sympathy and admiration, while the hero and heroine actually repel us as exhibiting elements that are coldly unnatural. In the present drama the author deals with passions that are simpler, and more easily followed in their development. The dramatic lines are more clearly marked, if the psychology is less subtle. This, at all events, in view of presentation on the stage, is a great matter. It is a gain also to the historical student; for the drama enlightens without raising eager questionings as to accepted elements of character. Mr. Tennyson has been under no necessity here to practise any [casuistical?] refinements. He has in no very marked way departed from the history as set forth by Mr. Freeman, to whom he acknowledges his indebtedness, as well as to Lord Lytton, in the following dedication:—

To His Excellency the Right Hon. Lord Lytton, Viceroy and Governor-General of India.  
My dear Lord Lytton,—After old world records—such as the Bayeux tapestry and the Roman de Rou—Edward Freeman's "History of the Norman Conquest," and your father's Historical Romance, treating of the same times, have been mainly helpful to me in writing this drama. Your father dedicated his "Harold" to my father's brother; allow me to dedicate my "Harold" to yourself.

A. TENNYSON.

The long residence of Edward the Confessor at the Norman Court causes him, when he becomes King, to favour the Normans at the expense of the English nobles. This excites discontent, and Earl Godwin becomes its chief mouthpiece. Owing to this the Norman influence is lessened for a time, and Harold, Earl Godwin's successor, becomes the most powerful subject in England. The first Act introduces us to the aged King Edward giving his confidences to the violent Tostig, brother of Harold. The courtiers have been alarmed by the appearance of a comet, and this furnishes a topic. Harold treats the matter with contempt, and asks the King for a holiday that he may go beyond seas:—

Edward—What, with this flaming horror overhead?

Harold—Well, when it passes then.

Edward—Ay, if it pass.

Go not to Normandy—go not to Normandy.

Harold—And wherefore not, my king, to Normandy?

Is not my brother Wulfnoth hostage there?

For my dead father's loyalty to thee?

I pray thee let me hence and bring him home.

Edward—Not thee, my son, some other messenger.

Harold—And why not me, my lord, to Normandy?

Is not the Norman Count thy friend and mine?

Edward—I pray thee do not go to Normandy.

Harold—Because my father drove the Normans out.

Of England!—That was many a summer gone—

Forgotten and forgiven by them and thee.

Edward—Harold, I will not give thee leave to go.

Harold—Why, then to Flanders. I will hawk and hunt in Flanders.

Edward—Be there not fair woods and fields

In England? Wilful, wilful. Go—the Saints

Pilot and prosper all thy wandering out

And homeward. Tostig, I am faint again.

Son Harold, I will in and pray for thee.

Harold loves Edith, the King's ward, and they must meet before he takes his departure.

She is full of sad forebodings:—

Edith—Oh! that thou wert not going!

For so methought it was our marriage morn,

And while we stood together, a dead man

Rose from behind the altar, tore away

My marriage ring, and rent my bridal veil;

And then I turn'd, and saw the church all fill'd

With dead men upright from their graves, and all

The dead men made at thee to murder thee,

But thou didst back thyself against a pillar,

And strike among them with thy battle-axe—

There, what a dream!

Harold—Well, well—a dream—no more!

Edith—Did not Heaven speak to men in dreams of old!

Harold—Ay—well—of old. I tell thee what, my child;

Thou hast misread this merry dream of thine,

Taken the rifted pillars of the wood

For smooth stone columns of the sanctuary,

Harold: a Drama. By ALFRED TENNYSON. (Henry S. King and Co.)

The shadows of a hundred fat dead deer  
For dead men's ghosts. True, that the battle-axe  
Was out of place; it should have been the bow—  
Come, thou shalt dream no more such dreams; I  
swear it,

By mine own eyes—and these two sapphires—these  
Twin rubies, that are amulets against all  
The kisses of all kind of womankind  
In Flanders, till the sea shall roll me back  
To tumble at thy feet.

Edith—That would but shame me,  
Rather than make me vain. The sea may roll  
Sand, shingle, shore-weed, not the living rock  
Which guards the land.

Harold—Except it be a soft one,  
And under-eaten to the fall. Mine amulet  
This last . . . upon thine eyelids, to shut in  
A happier dream. Sleep, sleep, and thou shalt see  
My greyhounds fleeting like a beam of light,  
And hear my peregrine and her bells in Heaven;  
And other bells on earth, which yet are Heaven's;  
Guess what they be.

Edith—He cannot guess who knows.

Farewell, my king.

Harold—Not yet, but then—my queen.

[Exeunt.]

Aldwyth, though the daughter of Alfgar, and widow of the Welsh King, whom Harold had subdued, loves Harold also. For her own ends she fosters discontent among the Northumbrians. Meanwhile, Harold sails, is shipwrecked on the coast of Ponthieu, carried before Count Guy, and finally turned over to Duke William, who makes him swear to favour his claims to the English throne on Edward's death. This Harold does, but not knowing till after that he had sworn over the relics of saints. In the third act Edward is dying. He wishes to devote Edith to a conventual life, and therefore dissuades Harold from marrying her; and this act closes with the scene of the King's death:—

Aldred (Archbishop of York)—Knowest thou Senlac hill?

Harold—I know all Sussex;

A good entrenchment for a perilous hour.

Aldred—Pray God, that come not suddenly!

There is one

Who passing by that hill three nights ago—

He shook so that he scarce could out with it—

Heard, heard—

Harold—The wind in his hair?

Aldred—A ghostly horn.

Blowing continually, and faint battle-hymns,

And cries, and clashes, and the groans of men;

And dreadful shadows strove upon the hill,

And dreadful lights crept up from out the marsh—

Corpse-candles gliding over nameless graves—

Harold—At Senlac?

Aldred—Senlac.

Edward (waking)—Senlac! Sanguelac,

The Lake of Blood!

Archbishop Stigand—This lightning before death

Plays on the word—and Normanises too!

Harold—Hush, father, hush!

Edward—Thou uncanonical fool,

Wilt thou play with the thunder! North and

South

Thunder together, showers of blood are blown

Before a never-ending blast, and hiss

Against the blaze they cannot quench—a lake,

A sea of blood—we are drown'd in blood—for God

Has filled the quiver, and Death has drawn the bow—

Sanguelac! Sanguelac! the arrow! the arrow! [Dies.]

Stigand—It is the arrow of death in his own

heart—

And our great council wait to crown thee King.

Harold is now crowned King, and has to

proceed to Northumbria, to beat back the

levies of his discontented brother, Tostig, who

had risen in revolt with the Danes for his

allies. The Thanes refuse to join Harold

unless he marries Aldwyth, and, sacrificing

affection to the safety of his kingdom, he

submits, and is married to Aldwyth within

sight of the armies. The battle is won by

Harold; but hardly has he rested when news

reaches him of William's arrival at Pevensey.

He at once marches southwards; and the Fifth

Act powerfully records the Battle of Hastings.

The battle over, the body of Harold, after un-

successful search on the part of others, is found

by Edith, who dies embracing it. William,

while surveying the field, comes upon the

bodies, and makes his historical vow:—

William—I vow to build a church to God

Here on this hill of battle; let our high altar

Stand where their standard fell . . . where these

two lie.

Take them away, I do not love to see them.

Pluck the dead woman off the dead man, Malet!

Malet—Faster than ivy. Must I hack her arms

off?

How shall I part them?

William—Leave them. Let them be!

Bury him and his paramour together.

He that was false in oath to me, it seems

Was false to his own wife. We will not give him

A Christian burial; yet he was a warrior,

And wise, yea truthful, till that blighted vow

Which God avenged to day.

Wrap them together in a purple cloak

And lay them both upon the waste sea-shore

At Hastings, there to guard the land for which

He did forswear himself—a warrior—ay,

And but that Holy Peter fought for us,

And that the false Northumbrian held aloof,

And save for that chance arrow which the saints

Sharpen'd and sent against him—who can tell?—

Three horses had I slain beneath me: twice

I thought that all was lost. Since I knew battle,

And that was from my boyhood, never yet—



No, by the splendour of God—have I fought men  
Like Harold and his brethren, and his guard  
Of English. Every man about his king  
Fell where he stood. They loved him; and, pray  
God

My Normans may but move as true with me  
To the door of death. Of one self-stock at first,  
Make them again one people—Norman, English;  
And English, Norman;—we should have a hand  
To grasp the world with, and a foot to stamp it  
Flat. Praise the saints. It is over. No more  
blood!

I am King of England, so they thwart me not,  
And I will rule according to their laws.

In spite of a general effort to attain a free and broad dramatic style—in which Mr. Tennyson has evidently aimed not altogether without conscious effort—there is too much of sameness in the dialogue, into which touches of the recognised Tennysonian manner too frequently intrude. He also appears to yield too often to his merely picturesque tendency, and sometimes throws his dialogue out of relation. We see too much of the author behind the speakers. He is often too elaborate of phrase in a merely literary sense. This tendency has much to answer for in the broken and sketchy way in which the leading characters are filled in. It is not that Mr. Tennyson has not faithfully conceived them; but that his determinations in respect of language are too pronounced and too narrow, and overbear his intentions. Take, for example, this speech of Harold to the Earls and Thanes at the banquet after the battle of Stamford-bridge:—

Full thanks for your fair greeting of my bride!  
Earls, Thanes and all our countrymen! the day,  
One day beside the Derwent will not shine  
Less than a star among the goldenest hours  
Of Alfred, or of Edward his great son,  
Or Athelstan, or English Ironside,  
Who fought with Knut, or Knut who coming Dane  
Died English. Every man about his king  
Fought like a king; the king like his own men,  
No better; one for all, and all for one,  
One soul! and therefore have we shattered back,  
The hugest wave from Norseland, ever yet  
Surged on us, and our battle axes broken  
The Raven's wing, and dumberd his carrion croak  
From the gray sea for ever. Many are gone—  
Drink to the dead who died for us, the living  
Who fought and would have died, but happier lived,  
If happier be to live—they both have life  
In the large mouth of England, till warriors  
Die with the world. Hail! hail!

We should also be inclined to criticise in the same way three lines in Archbishop Stigand's words at the death of Edward:—

As as the libertine repents, who cannot  
Make done undone, when thro' his dying sense  
Shrills, "Lost thro' thee."

We object for the same reason to the refinement of the phrase, "Having lost myself to save myself," put at one place into the mouth of Harold; for this is simply a quotation from a certain line of the Idylls.

Very different is Leofwin's remark to the Queen about Tostig:—

Tostig, sister, galls himself.  
He cannot smell a rose, but pricks his nose  
Against the thorn, and rails against the rose.

And the Queen's reply as equally good:—  
I am the only rose of all the stock  
That never thorned him. Edward loves him, so  
Ye hate him.

It must be said, however, that the style is most clear and effective; that in the more passionate movements, the language is elevated and fitting; and that, though in view of the Shakespearian drama as model, some faults might be and are to be found, no other writer of our time could write a drama so clear, so sustained, and so admirably tempered from first to last. Only Mr. Tennyson has raised so high a standard for himself that, with no lower or later model, would he deem it anyway flattering to be compared.

#### PROFESSOR BIRKS ON EVOLUTION.\*

A book aiming, as this does, to examine the doctrine of Evolution in its materialistic form, and to point out the defects of the theory of Natural Selection as a complete account of the history of life, is not uncalled for. Christian believers in the doctrine of Evolution might have welcomed such a book even if it had been written with a wholly antagonistic purpose. Mr. Birks has some qualifications for the work—acquaintance with mathematical science, metaphysical acumen, and insight into the actual value as modes of philosophic thought of the conceptions of modern science; above all, a devout and reverent, as well as an inquiring spirit that will not let him rest when phenomena are put in the room of realities, and mere antecedents made to do the work of causes. But we have read this book with great dissatisfaction. Its spirit is not only hostile but

unfair; Mr. Birks seems even more desirous to discredit Mr. Spencer as a thinker than to disprove his theories; without being violent, the prejudice apparent throughout is so strong that candid readers are sure to be repelled. A person quite unacquainted with Mr. Spencer's writings will see at once that in Mr. Birks's discussion of the Indestructibility of Matter, for instance, he is altogether disregarding Mr. Spencer's caveat quoted by himself as to the uncertain use of the term *phenomenal*; and it is hard to escape the suspicion that this is intentionally disregarded in order to excite contempt against Mr. Spencer's reasoning. There are some valuable criticisms in this book; Mr. Birks's chapters ending with Motion and Force are specially worthy of attention; so, too, are his suggestions that Mr. Spencer in his use of the term "the Unknowable" is confounding two things, a logical contradictory and a mystery. Moreover readers will not fail to be impressed with Mr. Birks's summation of adverse possibilities in the system of the physical universe through which only an Infinite Wisdom and a constantly superintending Purpose can safely steer. But the want of high intellectual candour is sure to mar the effect of all that is admirable in the volume; disciples of Mr. Spencer will toss it contemptuously aside, and young students will feel hesitation as to how far Mr. Birks can be followed as a safe guide. In his discussion of the theory of natural selection, Mr. Birks confines himself to the somewhat crude representations made nearly twenty years ago of the theory as a complete explanation of the origin of species. He does not state that Mr. Darwin has since somewhat modified his utterances on that point, and that many of Mr. Darwin's followers regard natural selection as even a less important factor in the problem than does the great naturalist himself. Some of Mr. Birks's criticisms in his last chapter seem to indicate that he has not fully apprehended the question under discussion.

#### FÉNELON.\*

We had hoped that the accomplished author of this book, who has given us so many and such charming illustrations of French religious life, would have been able, in a memoir of Fénelon, to throw some more light than is to be found in this volume on Fénelon's early life, and on the secret causes of his expulsion from the French capital and Court. For very few, we imagine, although our author seems to be one of the few, can suppose that we know the whole of that mysterious history. The hate of Louis XIV. for Fénelon—a hate that lasted until death—needs some other and graver explanation than has ever yet been given of it. Neither the religious question nor the Court cabals sufficiently explain it. It was personal, and will be found—if it be ever found—to have originated in some real or imaginary personal affront which wounded the *amour propre* of the monarch, and, therefore, by a mean-minded man, could never be forgiven.

Yet Fénelon, unless under stress of conscience, was the last man willingly to give offence even to the poorest of men. If he did so it was because he was compelled to do it. He was an incarnation of gentleness, meekness, and love—perhaps the most perfect representation of the Johannine spirit that the world has seen for some centuries. It is almost impossible to understand how some men remain where they are; and looking at the general character and temper of the Roman Catholic Church, it is difficult sometimes to understand, not merely Fénelon's position, but his membership in that corrupt community. One would almost have thought that such a pure and single-minded man would have come out from her and touched no more "the unclean thing." But, instead, we find him, although under a cloud, one of the most influential of her leaders, and the most humbly submissive of her sons. The most flagrant injustice would not shake his loyalty to her. Whatever corruption there was did not corrupt him. Men of such character have been the salvation of the organised Church in all ages.

Of Fénelon's early life, as we have already hinted, we know but little. He was born in 1651, of a noble family, and his ancestry can be traced back for some centuries. For the first twelve years of his life he was educated at home, where he obtained one of the best of all educations. Then he was sent to Paris, and being devoted to "the Church," and of extraordinary talents and promise, was put forward to preach at fifteen years of age. He had resolved, himself, to become a missionary to Canada, but was not allowed to go. Next we

find him, after ordination, working amongst the vicious and the poor of Paris; but the missionary spirit was not quenched, and he thought with enthusiasm of going to Greece. Again he was prevented, and then he was appointed superior of the New Catholics—i.e., of women converted from Protestantism. The naturalness of his letters to members of his family and others, written at this time, show that the priest, however devoted, had not absorbed the man. In fact, his correspondence, all through his life, exhibited a wonderful tenderness of natural feeling, abounding in affectionate and playful expressions, as did his life in acts of personal kindness and benevolence. His character was soon known, and he was sent, after the fatal Revocation of the Edict of Nantes, to quiet the troubled districts where the persecuted Huguenots had been. He does not seem to have had much opinion of the Huguenots, nor does he, as far as we can see, seem to have had much success amongst them. But he went busily to work. Is it strange to read this?—

We need preachers to explain the Gospel every Sunday with a loving, winning authority;—people brought up in dissent are only to be won by the Word spoken to them. . . . We must give New Testaments profusely everywhere, but they must be in large type; the people cannot read small print. We cannot expect them to buy Catholic books; it is a great thing if they will read what costs them nothing; indeed, the greater portion cannot afford to buy. If we take away their books and give them nothing else, it would seem to confirm the ministers' favourite fiction, that we will not let them read the Bible, for fear they should discover the condemnation of our superstitions and idolatries!

Fénelon's appointment as tutor to the Duke of Burgogne, the heir to the throne, was his first great public appointment. The history of his relations with the young duke is illustrated by our author in great detail. Fénelon threw all his power, not merely of labour, but of judgment, conscience, and affection, into his work, and was rewarded, as is well-known, by a singular success in the formation, and even alteration, of character. Whatever his grandfather the King might afterwards say or prohibit, the young Duc gave his heart to Fénelon, and this mutual attachment did not cease until death. At the beginning of this time Fénelon was a favourite at Court. The King and Madame de Maintenon were his friends, and he could look forward with confidence—if he did look forward—to holding the highest ecclesiastical position in France. The probability is that the first cause of alienation arose with Bossuet—that grand preacher and controversialist, but envious and malignant man. Bossuet saw Fénelon's influence with anger. The rise of Fénelon, he seemed to think, would involve, if not his fall, which could hardly be, his comparative obscurity. We can see him all through these pages, sowing distrust and jealousy, hounding on Pope and King against the humble but now eminent man whom he chose to consider his rival, and stopping at no meanness or vice to accomplish his success. Unfortunately Fénelon's friendship with Madame Guyon, and his temporary identification with the Quietists, gave Bossuet a handle. The malignant bishop hissed the word "heretic," and his work was done.

No doubt Fénelon gave occasion for the charge of heresy, but if the King and Bossuet had not hated him nobody would have dreamed of insinuating such a charge, especially against such a man. But the object, in this case, was not to defend the truth but to pull down the man. Fénelon wrote—the worst thing he could have done. We have read what he wrote. There is some confusion of thought, but no heresy. When people are determined to fix heresy, it is not difficult to do it. Love will make a mountain into a molehill; hatred will make a molehill into a mountain. This controversy is to a great extent before us in the present volume. All its characteristic points and incidents are described with great lucidity and with some freshness. Never was there such a storm about nothing—but then the storm was manufactured and kept up for a purpose. How it ended in an appeal to Rome; how Pope, cardinals, and doctors could see nothing wrong in Fénelon's writings; how they were willing to acquit him, but, upon the insistence of Louis, condemned him; how afterwards they wrote privately to express their confidence in and esteem of Fénelon himself—all this is well known. It is a strange history, and one of the most discreditable, even in the history of the Roman Church.

Before this end had come Fénelon had been appointed Archbishop of Cambray. He had been banished to his diocese, his office of tutor was taken from him, he was not allowed to visit Paris, and he never visited it again. His life in his diocese was active, untiring, devout—the supremacy of unselfishness. Quietist he may have been, but Quietism did not diminish his

\* *Modern Physical Fatalism and the Doctrine of Evolution, including an Examination of Mr. H. Spencer's First Principles.* By THOMAS RAWSON BIRKS, M.A., Professor of Moral Philosophy, Cambridge. (London: Macmillan and Co.)

\* *Fénelon: Archbishop of Cambray. A Biographical Sketch.* By the Author of the "Life of Bossuet." (London: Rivingtons.)



activity. The picture of his life drawn in these pages is a beautiful one, but it is not exaggerated. We see him identifying himself with all human interests, and exhibiting a childlike piety in all religious action. And such a sketch as has been left us of a day in his household! but it is too long for us to quote. He was always surrounded by friends, and was keenly alive to their friendship.

"Our best friends," he wrote under his first grief, "are the source of our greatest sorrow and bitterness. One is tempted to wish that all great friends could wait and die on the same day. People who love no one would be content to bury the whole human race with calm satisfaction and dry eyes—they are not worthy to live! Strong friendship costs a heavy price; but those who know its joys would not give it up, they would far rather suffer than be callous."

"I only live on friendship now," he wrote to the Abbé de Beaumont in May, "and friendship will be the cause of my death"; and a little later: "I know how dearly I love you, and that is what frightens me, for God takes away all those I love best. I must love them amiss, since God's mercy or His jealousy sees need to deprive me of them."

And again:—

One must try to enter into God's plans, and help oneself to gain relief. We shall soon find again those whom we have really not lost. Day by day we get nearer and nearer to them by rapid strides. Yet a little while, and there will be no more cause to weep. It is we ourselves who are dying; those we love live to die no more. We all believe this, but our belief is imperfect: if it were thorough, we should feel concerning those dearest to us as Jesus Christ bade His disciples feel when He ascended into heaven, "I ye loved Me, ye would rejoice because I go unto the Father." But we mourn for ourselves when we weep for those dear ones we lose.

The end came when his friends were to lose even Fénelon. As he felt it approaching he would have nothing but the Bible read to him—especially the 2nd Cor. iv., v.—and, after great suffering, he died in 1715, at sixty-five years of age, the words of the Scriptures still being read to him. What a contrast was his will with that of some prelates of another Church that we could name! He died "so that he neither owed nor left behind him a sou." His will says:—

While I love my family deeply, and am aware of the needy state of their affairs, I do not think it right to leave anything to them. Ecclesiastical property is not meant to supply family wants, and ought not to pass out of the hands of those who minister in the Church. I trust that God will bless the nephews I have educated, and love dearly, by reason of the uprightness and religion in which they seem to me to be confirmed.

Fénelon's writings have lost rather than gained by time. His general works seem now to be somewhat prosy and stilted, although "Telemachus" is perhaps read from curiosity by some people. His letters are his best productions, and of these we have many. They show strong affectionateness, some humour, a rare learning, and a finely-balanced judgment. He had nice instinct of character, and could advise to a shade of accuracy according to the person to whom he was writing. Perhaps he was a little too fond of giving advice, and if he had a weakness we imagine it was this. But he was one of the Saints of God, and his name will live for evermore.

#### "REASONABLE SERVICE."

A class of preachers has grown up in the Established Church whom we cannot but look upon with curious interest. Their first characteristic is an ordinary forgetfulness that they belong to a very sectarian community. Their Church is narrow, they are "broad," although all of them are not distinctively "Broad-Churchmen"; their Church is bigoted, they are charitable; their Church is hard, they are sympathising; their Church pours out curses, they deal out nothing but blessings. They are—if any men are—the real revolutionists of the Establishment, men whose spirit, whether consciously or not, is altogether antagonistic to its spirit, and who, if they should succeed, will surely pull down the pillars upon which their Church, in the centuries that are past, has rested.

Mr. Page Roberts, it appears to us, is, unconsciously to himself, one of these men. It seems, upon reading his sermons, impossible to realise him as a preacher of a Tudor-made Church. He belongs to the nineteenth century, and is pervaded by its spirit. His sermons have really as much breadth as though they had been delivered from a Nonconformist pulpit. The old Gospel he has, and he is not "creed-bound." His sermons are fresh and genuine, show human sympathy, and much toleration for human weakness; knowledge of the temptations of the day with practical suggestions how to meet them; no scorn of certain scientific or intellectual men, but a fine and varied intellectual appreciativeness. Any preacher may find in them valuable

\* *Reasonable Service*. By W. PAGE ROBERTS, B.A., Vicar of Eye. (London: Smith, Elder, and Co.)

models of how sometimes to preach—and that is saying a great deal indeed.

Mr. Roberts has a rare faculty of driving straight at his subject. The first sermon in this volume is a good specimen of this characteristic. It is entitled "Evolution." There is none of that wordy and indefinite introduction which it costs preachers so much time to compose and hearers so much pain to hear, but Professor Tyndall is brought forward in the second sentence, and we know at once what Mr. Roberts is going to talk to us about. He is not afraid of Professor Tyndall, and is not alarmed about him. Yet, what could be more sensible, sound, and orthodox than this?—

But it seems to me that if the vision of Professor Tyndall could be proved to be a sight of positive fact, it would not even interfere with the old arguments of what is called natural theology—arguments which are intended to show, from the structure and order of the universe, the being, wisdom, and power of God. If everything we now see around us have proceeded, step by step, through vast ages of time, from what we call dead matter, or rather from matter possessed of the potency of life, if unorganised matter become organised matter, and organised matter become living matter, and the vegetable world ascend, from a simple arrangement of cells, to the borderland in which we can scarcely decide whether the organism be vegetable or animal; and still upwards until last of all, as in the Book of Genesis, man, the topstone and summit, be reached—if all this be true—can we any more do without God the Creator than we could do before? At any rate, we cannot do without a cause. "Either the multitudinous kinds of organisms that now exist, or the still more multitudinous kinds that have existed, during past geologic eras, have been, from time to time, separately made; or they have arisen by insensible steps, through actions such as we see habitually going on. Both hypotheses imply a cause." Is it a work less requiring Divine power, to bring out of nothing, matter possessed of such a marvellous capability of development, than it is to produce things full-grown? Is it at all easier to make an acorn, from which by years of growth an oak may be produced, than it would be to make the full-grown tree? Is there not the same Almighty power and skill to be seen in the germ with its potencies, as in the final product? At least you think so. For you are this day giving thanks to Almighty God for the harvest, a harvest which is the slow result of natural law and of human interference, and yet not less, on this account, the positive operation of God. A creative jerk is no grander a conception than well-ordered evolution; but whichever be God's method, we alike adore Him.

The preacher in this, as in other sermons, shows how he believes in the growth of truth, or rather growth in the knowledge of truth—a rare position for a believer also in the Tudor and Carolinian Prayer-book.

We take the preacher's second sermon—which is an extension of the first. Its subject is "A Lifting Power," and very nobly is the subject treated. Here he refers to Professor Tyndall's sentence, "What is really wanted is the lifting power of an ideal element in human life," and to some sentences of Mr. Frederic Harrison and of Auguste Comte, and meets the philosophers with the life and ever-living power of Christ—the lifting power of the world. He can do so, and at the same time say, "We need not be afraid to bow before the Almighty Creator, whose laws and modes of action Professor Tyndall makes more clearly known to us; and when such students of His laws make their revelation, we will say, 'Speak, for Thy servant heareth.'"

We have referred to the open spirit of Mr. Roberts' sermons. We could not give a better illustration of it than the following from the "Church and the World":—

With such a mass of people unwilling to be moved, some because they really believe in the old interpretations, and others because they think it prudent to leave things alone, what can the ministers of religion do? If we discuss the difficulties of the age and boldly offer an interpretation, some are wounded; because as they say, it is not the Gospel. And if we leave the difficulties alone, then we are to be told, by such writers as the one I have referred to, that we are ruining religion, because we do not harmonise it with the universally accepted law of development. Depend upon it the people are as much in fault as the clergy and the various ministers of religion. If we are cowards who are they who frighten us? Why the people. They have not as a rule learned to take a sermon simply for what it is worth, looking upon it on the whole but as a subordinate part of the Divine service. There is too much the feeling that the preacher must be infallible, and that each hearer must be a little more than infallible, since each hearer is to be the judge of the infallible preacher. If you would once deeply feel, that the prayers and the praises are the first and deepest things of our service in the House of God, then you would be too wise and tolerant to be offended at the preacher's sermon. Whether he spoke old things or new, you would ponder them well, and accept or reject them according to their weight of conviction; but accept or reject, equally without being offended. But alas! from ancient days until now, the people want their own thoughts told out to them. They look suspiciously upon the seers who gaze into the future and who warn them of that which shall shortly come to pass; and still they say, "Prophecy not unto us right things, speak unto us smooth things."

There is great truth in this, but the preacher boldly says, as well, that "women, as a rule, are the strongest foes to anything like reformation in religious opinions." Is there not something stronger?

There are sentences in these sermons that are admirable for distinctness of expression. Take the following:—

To hear men, arguing and quarrelling about dogmas, and ordinances and modes of celebration, whose unsaved lives stare at you with effrontery, is something ghastly.

And this:—

For men to be doing their daily work, and making friends and frequenting certain places, adopting or neglecting certain forms of worship, buying and selling, marrying and giving in marriage, making fortunes and spending them, and getting older with glimpses of the end—all these things done and ruled by a plan, which they have never as it were thoughtfully and intentionally adopted, and to which they can scarcely give a name—this is a melancholy sight not to be accounted for by the congenital idiosyncrasy.

And take these:—

But at least the assurance of God's love is assurance that we shall not pass into hell? I cannot say so. For what is hell? It is a moral condition, a bad moral condition, and therefore a miserable condition. To be bad through and through is hell. Just as eternal life is not merely life in heaven, but the continuance and development of the heavenly life begun in this world—even as it is said by St. John, "This is life eternal to know Thee, the only true God and Jesus Christ whom Thou hast sent"—so hell is not merely a mode of future existence, but a present moral state; and if in this state, which is hell, we pass into the unseen world, then to hell we necessarily go, for we take ourselves with us. Death is not a renewing moral force, it is but a physical change.

We might say something of a deprecatory character concerning the sermon on the "King's Highway," i.e. the Established Church (!) but we refrain. It is well, however, that it is where it is. With all his excellence the preacher proves that he has his own prejudices and vanities.

#### BRIEF NOTICES.

*Hay Macdowell Grant, of Arndilly: His Life, Labours, and Teaching.* By Mrs. GORDON. (Seeleys.) We suppose that nothing the reviewers can say will induce the compilers of religious biographies to abbreviate their work. Here is what might have been a really good book spoiled by its quantity. There is not only the insertion of wholly useless matter, but quotations which, page after page, read just like the same thing over and over again. Macdowell Grant was no ordinary man, and should, therefore, have had no ordinary biographer. He was one of the most Christ-consecrated men who ever lived, and one of the most successful of Christian workers. Much that is told here is deeply interesting, and, even as it is, his biography is likely to exercise a wide spiritual influence.

*The Holy Childhood.* (Nisbet and Co.) This work is in the form of conversations on the young life of the Saviour. The form has been found to be so successful that there is a danger of its being too widely adopted. There are people who can use it with great effect, and people who can use it with no effect at all. The present writer is moderately successful, and there are many to whom her work will no doubt be useful—especially on the Sunday afternoons.

*On the Track of the Pilgrim Fathers.* By J. EWING RITCHIE. (Tinsley Bros.) In this pleasantly written volume, stay-at-home travellers are invited to take a trip with the author—not to America, as the title might lead them to expect, but to Holland—for the express purpose of unearthing local traces of those sturdy Nonconformists, who, desiring more liberty of conscience than the Protestantism of the sixteenth and seventeenth centuries had learnt to allow, found refuge and freedom in the land of dykes; and a select number of whom, still yearning after yet more breathing room and a country which their posterity, at least, might call their own, sailed over the broad Atlantic to found New England, and make Plymouth Rock "holy ground." Travelling by the Flushing route, and beginning his "tracks" at Middleburg, where Robert Brown published his treatise on the Reformation, and where Thomas Cartwright preached and wrote, Mr. Ritchie takes his readers to each Dutch town where some remembrance connected with the Fathers of Nonconformity yet lingers; including of course Delft-haven, where good John Robinson went and prayed over the "Speedwell" (not "Mayflower") on that memorable July morning in 1620; and Amsterdam, where, in the Bruin gang, a dark alley so narrow that "a fat man could scarcely make his way down it," there may still be found, but hardly seen, a tenement, now a very poor lodging house, but externally the same as of yore, which was once the Brownist's Chapel. Altogether, apart from his subject, Mr. Ritchie is a bright writer and good describer, and his book is sure to prove acceptable to a wide circle.

*The Worship of Bacchus a Great Delusion* (James Clarke and Co.), is one of the most effective temper-



ance publications we have ever read. It is well illustrated by drawings, statistics, and authentic statements in support of total abstinence. Some of the illustrations are capital, and the tone of writing is good throughout.—Of similar purpose is *The Non-Alcoholic Treatment of Disease*, (Baillière), in which, also on professional authority, some striking instances of success are given. Dr. Edmunds contributes an introductory note, in which he gives the results of the treatment in the Temperance Hospital—for the support of which an urgent plea is put forward. The practical suggestions in this volume seem to be valuable, but we do not take upon ourselves to say that they should invariably be adopted.—Also in the direction of moral reformation is a pamphlet, with a rather curious title, *The Hour before the Dawn*. (Trübners.) It is an address to men upon what is termed the "Social Evil," and is published for the Social Purity Alliance. It is a very earnest appeal issuing from very earnest feeling, and is written with tact and delicacy—above all with spiritual power. It can scarcely be but that the circulation of this little work must be productive in personal purity and in horror of vice.—In *Life Beyond the Grave* (E. W. Allen) we have more than a hundred and fifty pages devoted to what professes to be "A Description of that Life," by a Spirit, though a writing-medium. The writing medium supplies a preface, but does not give his name, nor does the spirit favour us with any such information, but it is satisfactory (?) to know that it will "be happy to answer any questions that may be sent to the writer." We very respectfully decline to credit these revelations, and have not the least desire to ask any questions.—*Peniel* (F. E. Longley) is described as being an advocate of Scriptural Holiness, by which, and the general contents of the work, we understand the state of mind explained at some recent conferences. Some of the writing is common-place enough, some rather weak and sensational: and are we not all advocating "Scriptural Holiness"?—Dr. Jones, the President of Llangollen College, has republished from the columns of a denominational contemporary a series of papers on the *Act of Baptism* (Elliot Stock). They are in defence of the Baptist position, and display both learning and skill. This is all that we can say in this journal.—In the *Gift of God* (Morgan and Scott) we have a series of addresses by Theodore Monod, recently delivered at the Freemasons' Hall. They are characterised by much of that fresh simplicity of feeling that is so often to be met with amongst French Protestants.—In the *Teachers' Handbook of Questioning on the Gospels* (Elliot Stock), we have, we are informed, eight thousand questions and answers on the four Gospels. Such handbooks are useful, if they are not abused; but the tendency is to make oneself a slave to them, and ultimately that which deteriorates the teacher must deteriorate the scholar. The Bishop of Manchester, in a preface to the work, rightly says, that "the catechetical method of instruction is, without doubt, the most effective for conveying elementary knowledge," but let not the catechiser be mechanical! This work should be used as suggestive only.—In *Plain Words to Children* (W. Wells Gardner) the Rev. W. Walsham How has abandoned the catechetical style. He says, "I believe myself the best plan of all would be to alternate catechising with children's services—the former being not without some element of the latter, nor the latter of the former." These addresses are fresh and simple, and may be studied with advantage by those who are desirous of learning one of the most difficult of arts.—In the *Systematic Bible Teacher* (S. W. Partridge and Co.) may be found good hints. It shows ingenuity and novelty of plan.—The *Magic Lantern* (Houlston and Sons) is very complete in practical suggestions, and will save an amateur much time and money. Our advice is, however, get your magic lantern first—if you can!

Several volumes of periodicals are before us. In the *Argonaut*—as we have said now and then, in noticing it—we have an exceedingly valuable and timely collection of original papers of a solid character. Mr. George Gladstone has made this magazine a power, but we think tales are out of place in it.—The *Teachers' Storehouse* (E. Stock), contains some useful matter, but it is difficult to select from the numerous teachers publications. Here Mr. Gray's articles are the most attractive.—The *Biblical Museum* (Elliot Stock), is a work of higher character and pretension, with comments and large information. But for "ministers" we should crave still better material.—The *Lay Preacher* (F. E. Longley), consists of outlines of addresses, designed to assist that very useful class

of men. The outlines are not perhaps equal to some that we have met with, but they will be found fairly acceptable.—*Young Days* (Sunday School Association), is for the very young, with good selection and illustrations, but not so distinctively theological as some similar publications.

A cautious resident of Troy, New York, has called for proposals from several undertakers for conducting his funeral, and has made a contract with the successful competitor.—*Philadelphia Ledger*.

THOUSANDS are unable to take Cocoa because the varieties commonly sold are mixed with starch, under the plea of rendering them soluble; while really making them thick, heavy, and indigestible. This may be easily detected, for if cocoa thickens in the cup it proves the addition of starch. Cadbury's Cocoa Essence is genuine; it is therefore three times the strength of these cocoas, and a refreshing beverage like tea or coffee.

## Births, Marriages, and Deaths.

### MARRIAGES.

CORBIN—OWEN.—December 20, at Victoria-street Congregational Church, Derby, by the Rev. John Corbin, of London, father of the bridegroom, assisted by Mr. Wm. Crosbie, M.A., LL.B., Joseph John Corbin, of Haringey-park, Crouch-end, London, Solicitor, to Annie, youngest daughter of James Owen, Esq., of Derby.

OWEN—PUGH.—December 20, at Nether Congregational Chapel, Sheffield, by the Rev. W. Lewwood, M.A., William, eldest son of Captain Owen, Llaubrynmair, Montgomeryshire, to Margaret, second daughter of Hugh Pugh, Esq., Dovey Cottage, Aberdovey.

M'KIM—SOMERVILLE.—December 27, at Fulshaw Independent Chapel, by the Rev. Watson Smith, Joseph M'Kim, of Trinity College, Dublin, to Jessie, daughter of Dr. Somerville, Hawthorn Hall, Wilmalaw.

PARKER—JEVONS.—December 28, at the Ancient Chapel, Toxteth-park, Liverpool, by the Rev. Charles Beard, B.A., Frank Rowley Parker, to Catharine, eldest daughter of Henry Jevons, Esq., of Prince's-park, Liverpool.

### DEATHS.

FOREMAN.—December 5, 1876, at Ebenezer Chapel House, West Coast, Demerara, Jane Buchanan, eldest daughter of the Rev. John Foreman, aged 23 years.

SCRIVENER.—December 22, at Aylesbury, Mr. Joseph Scrivener, formerly of Sewell Grounds, Northamptonshire, aged 83 years.

WILKINSON.—December 24, at 4, Eastdown-terrace, Lewisham, the residence of her brother-in-law, Mary, youngest daughter of the late Robert Wilkinson, of the Minories, aged 50.

CHILDS.—December 26, at Bungay, after a short illness, Mr. Charles Childs, in his 71st year.

SALT.—December 29, at his residence, Crow Nest, Lightcliffe, near Halifax, Sir Titus Salt, Bart., aged 73.

RANSOM.—January 1, at Glenar-road, Clapton, the Rev. Samuel Ransom, Professor Emeritus of Hackney College, aged 77. Friends will please accept this intimation.

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette*. Made simply with boiling water and milk.—Sold only in packets labelled—"JAMES EPPS & Co., Homoeopathic Chemists, London."

"GIVEN AWAY."—A POCKET ALMANAC for 1877, sent free per post, on sending address to Messrs. Horniman, Tea Importers, London, or had *Gratis* of their Agents, chemists and confectioners. The Almanac shows views of Messrs. Horniman's "tea plantation in China" and "shipping of Horniman's tea to England." 3,538 Agents sell this celebrated Packet Tea, which has been in great demand for forty years.

RECKITT'S PARIS BLUE.—The marked superiority of this Laundry Blue over all others, and the quick appreciation of its merits by the public has been attended by the usual result—viz., a flood of imitations. The merit of the latter mainly consists in the ingenuity exerted, not simply in imitating the square shape, but making the general appearance of the wrappers resemble that of the genuine article. The manufacturers beg therefore to caution all buyers to see "Reckitt's Paris Blue" on each packet.

CARDINAL ECRU, OR CREAM.—JUDSON'S DYES.—White goods may be dyed in five minutes. Ribbons, silks, feathers, scarfs, lace, braid, veils, handkerchiefs, clouds, berrouses, Shetland shawls, or any small article of dress, can easily be dyed without soiling the hands. Violet, magenta, crimson, mauve, purple, pink, ponceau, claret, &c. Sixpence per bottle. Sold by Chemists and Stationers.

ARTIFICIAL TEETH AND PAINLESS DENTISTRY.—M. E. Toomey (Surgeon-Dentist) guarantees entire freedom from pain in the extraction of Teeth by the use of Nitrous Oxide, or Laughing Gas, and adapts to the mouth One Tooth to a Complete Set (by sanction), this beautiful invention entirely dispensing with springs, and rendering Support to Loose or Decayed Teeth. 54, Rathbone-place (three doors from Oxford-street). A Single Tooth from 5s.

HOLLOWAY'S OINTMENT AND PILLS.—Ever useful.—The afflicted by illness should look their diseases fully in the face and, at once seek a remedy for them. A short search will convince the most sceptical that these noble medicaments have afforded ease, comfort, and oftentimes complete recovery, to the most tortured sufferers. The Ointment will cure all descriptions of sores, wounds, bad legs, sprains, eruptions, erysipelas, rheumatism, gout, and skin affections. The Pills never fail in correcting and strengthening the stomach, and in restoring a deranged liver, to a wholesome condition, in rousing torpid kidneys to increase their secretion and in re-establishing the natural healthy activity of the bowels. Holloway's are the remedies for complaints of all classes of society.

FITS.—Epileptic Fits or Falling Sickness.—A certain method of cure has been discovered for this distressing complaint by a physician, who is desirous that all sufferers may benefit by this providential discovery; it is never known to fail, and will cure the most hopeless case after all other means have been tried. Full particulars will be sent by post to any person free of charge.—Address, Mr. Williams, 10, Oxford-terrace, Hyde-park, London.

TOOTH-ACHE.—E. Smith, Esq., Surgeon, Sheraton, near Cirencester, writes: "I have tried Bunter's Nervine in many cases of severe Toothache, and in every instance permanent relief has been obtained; I therefore strongly recommend it to the public." Of all Chemists, 1s. 1½d.

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BENNETT'S  
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GOLD PRESENTATION  
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FROM £10 TO £100.

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JOHN BENNETT, having just completed great alterations in his Clock Show-Rooms, is enabled to offer to purchasers the most extensive Stock in London, comprising Clocks for the Drawing, Dining Room, and Presentation of the highest quality and newest designs at the lowest prices.

JOHN BENNETT, WATCH and CLOCK MANUFACTORY, 65 and 64, CHEAPSIDE.

A SERMON TO YOUNG MEN in behalf of the NATIONAL TEMPERANCE LEAGUE will be preached in the CITY TEMPLE, Holborn Viaduct, on SUNDAY, January 7, by the Rev. ALEXANDER HANNAY. Service to commence at 3 p.m.

## ORPHAN WORKING SCHOOL,

Haverstock-hill. Instituted 1758  
The 119th ANNUAL GENERAL COURT of Governors will be held on THURSDAY, January 25, 1877, at the CITY TERMINUS HOTEL, Cannon-street, to receive the Annual Report, the Auditor's Report, to Appoint the several officers for the year ensuing, and to Elect 20 Children—viz., 10 Girls and 10 Boys—to the benefits of the Charity. The Chair will be taken at 11 o'clock. The Poll will open at 12 and close at 2 precisely, after which hour no votes can be received.

412 children now in the Institution.  
£10,000 a year needed to maintain its present efficiency.  
Contributions received by the undersigned before or on the day of election will entitle the donor to vote on this occasion.  
JOHN KEMP WELCH, Treasurer.  
JONADAB FINCH, Secretary.

Offices, 73, Cheapside.

## NAUTICAL TRAINING COLLEGE.

The Thames Nautical Training College, H.M.S. Worcester (late Thames Marine Office Training Ship), moored off Greenwich, Kent, is managed by a Committee of London Shipowners, Merchants, and Captains.

Chairman—G. H. Chambers, Esq., 4, Mincing Lane, E.C.  
Vice-Chairman—W. Shang, Esq., 63, Fenchurch Street, E.C.  
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RESPECTABLE BOYS, from 11 to 16 years of age, intended for the Sea, are RECEIVED on board, and specially educated for a Seafaring Life. The annual terms in the Upper School for Cadets, from 13 to 16, are 60 guineas, and in the Lower Schools for Cadets, from 11 to 13, 45 guineas, with a charge to each of 10 guineas for Uniform, Medical Attendance, Washing, etc. Cadets RE-ASSEMBLE Friday, 26th January, 1877.

Forms and Prospectuses may be obtained on application to WM. BULLIVANT, Hon. Sec., 2, London Street, E.C., directly opposite the Fenchurch Street Railway Station.

## MILL HILL SCHOOL, MIDDLESEX.

HEAD MASTER—RICHARD F. WEYMOUTH, Esq., D. Litt. and M.A., Fellow of Univ. Coll., Lond.; Member of the Council of the Philological Society, &c., &c.

VICE-MASTER—Rev. ROBERT HARLEY, F.R.S., F.R.A.S., Corresponding Member of the Literary and Philosophical Society of Manchester, Member of the London Mathematical Society, formerly Professor of Mathematics and Logic in Airedale College, Bradford, &c.

ASSISTANT MASTERS—JAMES A. H. MURRAY, Esq., LL.D. (Edin.), B.A., F.E.L.S., Member of the Council of the Philological Society, one of the Editors of the Publications of the Early English Text Society, Assistant Examiner in English in the University of London, &c., &c.

JOHN M. LIGHTWOOD, Esq., B.A. (Lond. and Camb.), Fellow of Trinity Hall, Cambridge; First Class in Mathematics at the University of London.

JAMES WOOD, Esq., M.A. Lond. (in Branch I. Classics) A. ERLEBACH, Esq., B.A. Lond.

G. EMERY, Esq., B.A. Lond.  
LADY RESIDENT—Miss COOKE.  
The LENT TERM commences THURSDAY, 18th January, 1877.

For Prospectuses and further information, apply to the Head Master, at the School, or to the Secretary, the Rev. R. H. MARTIN, B.A., 1, Leadenhall St.



**THOMAS COOPER'S ENGAGEMENTS**  
for the Year 1877.

**JANUARY.**—1 to 19. During these days of rest, correspondents will please to address me at 2, Portland Place, St. Mary's Street, Lincoln.  
20, 21, 22, 23, 24, 25, 26, Stone (Staffordshire).  
27, 28, 29, 30, 31, Birmingham.

**FEBRUARY.**—1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, Birmingham.  
16, 17, 18, 19, 20, 21, 22, Stratford-on-Avon.  
23, 24, 25, 26, 27, 28, Redditch (Worcestershire).

**MARCH.**—1, 2, 3, 4, 5, 6, 7, 8, Walsall (Staffordshire).  
9, 10, 11, 12, 13, 14, 15, West Bromwich (near Birmingham).  
16, 17, 18, 19, 20, 21, 22, Leicester.  
23, 24, 25, 26, 27, 28, Melton Mowbray (Leicestershire).  
29, 30, 31, Lincoln.

**APRIL.**—1, 2, 3, 4, 5, 6, Lincoln.  
7, 8, 9, 10, 11, 12, Stoke-on-Trent.  
13, 14, 15, 16, 17, 18, 19, Longton (Staffordshire Potteries).  
20, 21, 22, 23, 24, 25, 26, Hanley (Staffordshire Potteries).  
27, 28, 29, 30, Burslem (Staffordshire Potteries).

**MAY.**—1, 2, 3, Burslem.  
4, 5, 6, 7, 8, 9, 10, Old Basford (near Nottingham).  
11, 12, 13, 14, 15, 16, Nottingham.  
17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Lincoln.

**JUNE.**—1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, London.\*  
15, 16, 17, 18, 19, 20, 21, Portsmouth.  
22, 23, 24, 25, 26, 27, 28, Ryde (Isle of Wight).  
29, 30, Newport.

**JULY.**—1, 2, 3, 4, 5, Newport (Isle of Wight).  
6, 7, 8, 9, 10, 11, 12, Southampton.  
13, 14, 15, 16, 17, 18, 19, Winchester.  
20, 21, 22, 23, 24, London.\*  
25, 26, 27, 28, 29, 30, 31, Lincoln.

**AUGUST.**—1 to 31. During these weeks of rest, correspondents will please to address me at 2, Portland Place, St. Mary's Street, Lincoln.

**SEPTEMBER.**—1, 2, 3, 4, 5, 6, 7, Lincoln.  
8, 9, 10, 11, 12, 13, Harrogate (Yorkshire).  
14, 15, 16, 17, 18, 19, 20, Felling (near Gateshead).  
21, 22, 23, 24, 25, 26, 27, Newcastle-on-Tyne.  
28, 29, 30, Hexham (Northumberland).

**OCTOBER.**—1, 2, 3, 4, Hexham (Northumberland).  
5, 6, 7, 8, 9, 10, 11, North Shields.  
12, 13, 14, 15, 16, 17, 18, South Shields.  
19, 20, 21, 22, 23, 24, 25, Sunderland.  
26, 27, 28, 29, 30, 31, Darlington.

**NOVEMBER.**—1, 2, 3, 4, 5, 6, 7, 8, 9, Stockton-on-Tees.  
10, 11, 12, 13, 14, Whitby (Yorkshire).  
15, 16, 17, 18, 19, 20, 21, 22, 23, York.  
24, 25, 26, 27, 28, 29, 30, Scarborough.

**DECEMBER.**—1, 2, 3, 4, 5, 6, Bridlington Quay.  
7, 8, 9, 10, 11, 12, 13, Beverley (Yorkshire).  
14, 15, 16, 17, 18, 19, Hull.  
20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Lincoln.

\* During the time I am to be in London, Letters to be addressed to the care of "Messrs. Hodder and Stoughton, 27, Paternoster-row, London, E.C."

Letters to be addressed, "THOMAS COOPER, Lecturer on Christianity," at the town to which I am appointed, as "STONE, Staffordshire"; "BIRMINGHAM"; "MEASHAM, NEAR ATHERSTONE," &c.

Also, Letters addressed, at any time, to MRS. COOPER, 2, Portland-place, St. Mary's-street, LINCOLN, will be duly forwarded to me.

Correspondents are requested NOT to put "Post Office" on their Letters to me. T. C.

**UNIVERSITY COLLEGE (or North London)**  
HOSPITAL is in urgent NEED of FUNDS to meet current expenses. Contributions thankfully received by Messrs. Coutts and Co., Bankers, Strand, and by the Secretary at the Hospital.

H. J. KELLY, R.N.  
Christmas, 1876.

**WESTWOOD PARK HOUSE,**  
FOREST HILL, S.E.  
The Rev. H. J. CHANCELLOR RECEIVES a limited number of PUPILS to Board and Educate. The course of instruction includes the Subjects required for the University Examinations. Particulars as to Fees and References on application.  
The PUPILS will ASSEMBLE on JANUARY 24.

**KEYFORD ACADEMY,**  
FROME.  
The NEXT QUARTER will begin on THURSDAY, January 25th.

**COLLEGE HOUSE,** Southgate, Middlesex, N.  
Established 72 years. Seven miles from King's Cross Station, on the Great Northern.  
Conducted by Mr. M. THOMSON.  
Terms—25, 30, and 40 guineas per annum, according to age and studies. Treatment, kind and parental. Diet, best and unlimited.  
Prospectuses forwarded on application.

**BLACKPOOL—MERCHANTS' COLLEGE**  
EXTENSION. Sixteen Rooms added for 20 more Boys. Full prospectus, address  
ISAAC GREGORY, F.R.G.S.

**HEATHFIELD ROAD, HANDSWORTH,**  
BIRMINGHAM.  
PREPARATORY SCHOOL for BOYS. Conducted by Miss TOLLER, with the assistance of Masters and an efficient resident Teacher.  
The WINTER TERM will begin on FRIDAY, Jan. 19.

**HIGH SCHOOL FOR GIRLS,**  
ST. MARGARET'S, RICHMOND, SURREY.  
Lady Principal—Mrs. EDWARD SMITH.  
The School work is under the direction of E. Rush, Esq., B.A., who Teaches in the School Daily; and the terms for Boarders include English, Latin, French, German, mathematics, science, and plain needlework.

**BANK OF SOUTH AUSTRALIA.**  
Incorporated by Royal Charter, 1817.  
DRAFTS ISSUED upon Adelaide and the principal Towns in South Australia. Bills Negotiated and Collected. Money received on Deposit.  
For terms, apply at the Offices, 54, Old Broad-street, E.C.  
WILLIAM PURDY, General Manager.

**INDEPENDENT COLLEGE, TAUNTON.**

Principal—Rev. W. H. GRIFFITH, M.A. (Lond.)  
Second Master—THOMAS POWELL, Esq., M.A. (Oxon.)  
Mathematical Master—J. L. MCKENZIE, Esq., B.A.  
English Master—J. C. LAMBERT, Esq., B.A.  
And Five Assistant Masters.

The present College, which was opened in the year 1870, occupies an elevated and healthy site in its own grounds of twenty-five acres, about one mile from the town, will accommodate 150 Pupils, and is provided with complete gymnastic apparatus, airy covered playground, and spacious swimming bath 100 ft. by 33 ft., supplied by a stream of excellent water. The College now contains 124 Boys, and is available for Pupils between the ages of nine and eighteen years. The Committee have recently added a JUNIOR SCHOOL, for the preliminary training of Boys between seven and ten years of age, with School Premises and Playgrounds entirely separate from those of the College, but situated upon the same estate.

For Prospectus or further particulars apply to the Rev. the Principal, or to Mr. Edward Bayly, Secretary.

The VACATION TERMINATES on FRIDAY, JANUARY 26.

**NEW COLLEGE, LONDON.**—The CLASSES MEET AGAIN, after the Christmas Recess, on TUESDAY, January 9. There will be a Course of Lectures on Chemistry, beginning on that day, adapted to the Matriculation Standard of the University of London; and in some others of the Arts Classes there is such an arrangement of subjects and of fees as to facilitate the entrance of Lay Students after the recess.

All necessary information may be obtained from the undersigned, at the College, Finchley-road, Hampstead, N.W.

WILLIAM FARRER, LL.B., Secretary.

**MANOR HOUSE SCHOOL,**  
CLAPHAM, LONDON, S.W.  
Head Master—F. C. MAXWELL, M.A.  
Late of the Perse Grammar School, Cambridge.  
Terms on application.

**TENBY: THE MADEIRA OF WALES. GREEN-HILL SCHOOL (Boys), ST. MARY'S HILL SCHOOL (Girls).**

Conducted by H. GOWARD, M.A., LL.B. (London), and Mrs. GOWARD, with a large staff of Resident Assistants, English and Foreign.

The Houses, School Premises, and extensive Grounds, are excellently adapted for Scholastic purposes. The Establishments are quite distinct, and are beautifully situated within a few minutes' walk of the sea.

**LADIES' COLLEGIATE SCHOOL, OXFORD**  
HOUSE, BICESTER, OXON, conducted by the Misses SIMMONS.

This old-established school affords, on moderate terms, educational advantages of the highest order, combined with liberal domestic treatment. The premises are spacious, and have been specially arranged for scholastic purposes. There is a playground with croquet-lawn for the recreation of the pupils. References to Nonconformist Ministers and parents of pupils.

**COLEBROOKE COLLEGE FOR GIRLS,**  
GREEN LANES, LONDON, N.

Principals—Misses SALMON and TUCKER.

Thorough Education. Careful training. Particulars of Fee and Studies in Prospectus.

**THEOBALD'S SCHOOL, WALTHAM CROSS,**  
LONDON, N., a High-class Private School (about 20 Pupils) for the SONS of GENTLEMEN.

Principal—Rev. J. OSWALD JACKSON.

References are kindly permitted to—  
Sir Wilfrid Lawson, Bart., M.P., Carlisle.  
Sir Thos. Chambers, Q.C., M.P., Temple, London.  
Richard Toller, Esq., Stonegate House, Leicester.  
Rev. Dr. Reynolds, Cheshunt College, Herts.

**EDUCATION FOR YOUNG GENTLEMEN—**  
HEATHFIELD HOUSE, PARKSTONE (seven minutes by rail from Bournemouth).  
Rev. WALTER GILL, Principal, aided by competent Masters.

The Educational Training in this Establishment is based on the Word of God, and aims both in method and range of subjects to fully adapt itself to the requirements of the times.

References to Parents of Pupils. Terms moderate. Some vacancies after Christmas.

**CAVENDISH COLLEGE, CAMBRIDGE.**

The NEXT ENTRANCE EXAMINATION will take place on FRIDAY, January 12, 1877.  
There are a few VACANCIES.

The College has been founded in order to enable Students somewhat younger than ordinary Undergraduates to take University degrees. Older Students are not refused. Special attention is paid to the needs of those who wish to become Schoolmasters, and a wise economy is carried out in all the arrangements.

For further information apply to the Warden, 7, Trumpington Street, Cambridge.

**STAMFORD TERRACE ACADEMY,**  
ASHTON-UNDER-LYNE.

Established 1829, by the late Mr. Sunderland.

Prospectuses, &c., will be forwarded on application to DANIEL F. HOWORTH, Principal.

**READING—LEICESTER HOUSE,**  
KING'S ROAD.

PREPARATORY SCHOOL for BOYS, conducted by Miss WILKINSON, assisted by competent teachers.

Referees, Mrs. Legg, Downshire House, Reading, and Rev. C. Goward, Reading.

Prospectuses on application.

**HIGHBURY HOUSE SCHOOL,**  
St. Leonard's-on-Sea.

Head Master—ROBERT JOHNSTONE, M.A., LL.B., Assisted by Six Resident Masters.

The School consists of Upper, Middle, and Preparatory Departments, in which Boys are prepared for Commercial Life, the Public Schools, and the Universities. The Junior Classes are trained by Ladies. The health and comfort of delicate boys specially cared for.

For prospectus apply to Mrs. Duff, the Lady Principal, or the Head Master.

SCHOOL DUTIES RESUMED JAN. 20.

**ST. JOHN'S HILL HOUSE ACADEMY,**  
HANDSWORTH.

First Master—JAS. FISON, Esq., M.A. (Lond.)

Special arrangements for Young Gentlemen intending to Matriculate or Graduate.

Apply, Rev. Chas. Winter, Principal.

**HIGH SCHOOL FOR GIRLS,**  
EAST HILL HOUSE, HANDSWORTH.

Head Mistress—Miss D'ESTERRE HUGHES.

Oral system. Education thorough. Room for a few Boarders.

Apply to the Head Mistress, or Rev. Chas. Winter, Principal of St. John's Hill House Academy.

**STROUD LADIES' COLLEGE, BEECHES**  
GREEN, STROUD, GLOUCESTERSHIRE.

Principals—The Misses HOWARD.

FIRST TERM will begin THURSDAY, Jan. 25.

**NONCONFORMIST GRAMMAR SCHOOL,**  
BISHOP'S STORTFORD.

HEAD MASTER—Rev. RICHARD ALLIOTT, B.A., Trinity College, Cambridge.

CLASSICAL AND ENGLISH MASTERS.

G. H. Bianchi, Esq., B.A., St. Peter's College, Cambridge, (1st in the 2nd Class Classical Honours, 1874); Rev. James McIsaac, M.A., Glasgow; Rev. James Legge, M.A., Aberdeen; A. Hopkins, Esq.

MATHEMATICS—G. N. Hooker, Esq.

FRENCH AND GERMAN—Paul Rosset, Esq.

SCIENCE—W. H. Hicks, Esq., M.A., Fellow of St. John's College, Cambridge (7th Wrangler, 1874).

The NEXT TERM will commence on JANUARY 19th, 1877.

For Prospectuses, &c., apply to the Head Master or the Local Sec., Mr. Boardman, East of England Nonconformist School Company, Limited.

**THE ADDISCOMBE HIGH SCHOOL**  
(Boarding) for YOUNG LADIES, MOIRA HOUSE, Upper Addiscombe, Croydon, Surrey.

Principals—

Mr. and Mrs. INGHAM and the Misses CONNAH.

Conducted in consonance with the movement for the higher education of Ladies.

French, German, and Music (Practical and Theoretical) are made special objects of study, and most effectively taught.

The NEXT TERM begins TUESDAY, January 23rd.

Prospectuses, with names of Referees and full particulars, may be had on application to the Principals.

**HOLT HOUSE SCHOOL,**  
CHESHUNT, LONDON, N.

Professor W. B. TODD HUNTER, M.A. (Gold Medallist), University of London, and Fellow of University College, London. Formerly of Cheshunt College. Inclusive terms from 48 Guineas per annum.

For particulars, apply as above.

**WILTON HOUSE, EDGBASTON,**  
near Birmingham.

The School for Young Ladies, which was commenced nearly Forty Years ago by the Misses Phipson, and which has been conducted during the last Eleven years by the Misses Phipson and Miss Hill, now Mrs. Walter Lance, has been transferred to Mrs. Lance.

The young ladies will return after the Christmas vacation, on Friday, the 19th of January, 1877.

**OXFORD COUNTY MIDDLE-CLASS**  
SCHOOL. (HOWARD HOUSE SCHOOL),  
THAME.

The success of this School for thirty-six years arises from the fact that great attention is paid to subjects required in commercial life. Boys have excelled in good writing, arithmetic, French, bookkeeping, and mercantile correspondence. Pupils from this school have passed the Pharmaceutical Society's Examinations and the Oxford and Cambridge Local Examinations in Honours. References to parents in all parts of England. Inclusive terms twenty-two or twenty-four guineas.

For views and prospectus apply to the principals, Messrs. J. and J. W. Marsh.

**UNIVERSITY SCHOOL, HASTINGS.**

Midsummer Examination of the Royal College of Preceptors. Twelve Prizes given by the Council. Six are this summer taken by Pupils of this School, viz.:

1st General Proficiency.	2nd General Proficiency.
1st Mathematics.	2nd Natural Science.
1st Natural Science.	2nd Classics.

TERM began on SEPTEMBER 21.

For Prospectus apply to the Principal, Mr. JOHN STEWART.

**LYME HOUSE SCHOOL, EYTHORNE,**  
DOVER (Established over fifty years).

Principal—Rev. T. DAVIES. Terms, 30 to 40 guineas per annum. This School, conducted on Christian principles aims, at giving a sound physical, mental, and moral education. Reference to Ministers and others.



**EDUCATION FOR YOUNG LADIES.**

Under the Superintendence of the Misses HEWITT, 36, Hildrop Road, Tuffnell Park, London, N.

The Misses Hewitt, who have had many years' experience in the Education and training of Young Ladies, have VACANCIES for a few additional BOARDERS.

They aim at combining a solid education, in harmony with modern requirements, with the advantages of family life. Besides English and Foreign Governesses, both resident, the Misses Hewitt are assisted by the following Professors:—

Music—Mr. J. Baptiste Calkin.  
French—M. de Lamartinière, B.A., LL.B.  
German—Fräulein Holst.  
Drawing—Mr. W. Bolton.  
Dancing—Madame di Tegnone.  
Singing—Mr. W. Winn.  
Calisthenics—Professor Munday.

The Course of Education is divided into Three Terms. The NEXT TERM will commence on MONDAY, Jan. 22.

References kindly permitted to Miss Buss, Principal of the North London Collegiate School for Ladies; the Rev. Mark Wilks; the Rev. Edward White; the Rev. Francis Tucker, B.A.; the Rev. F. Gotch, LL.D., of Bristol; and J. Carvell Williams, Esq.

\* The Misses Hewitt will be happy to forward Prospectuses on application.

**THE NORTHERN CONGREGATIONAL SCHOOL,**  
SILCOATES HOUSE, NEAR WAKEFIELD.  
ESTABLISHED 1831.

Principal—Rev. W. FIELD, M.A. (London) in Classics and Philosophy, Williams Divinity Scholar, assisted by Seven competent Masters.

JOHN CROSSLEY, Esq., M.P., Halifax, Chairman.

W. H. LEE, Esq., J.P., Wakefield, Treasurer.

J. R. WOLSTENHOLME, M.A., Wakefield, Hon. Sec.

Rev. JAMES RAE, B.A., Batley, Hon. Finance Sec.

**COMMITTEE.**

Rev. Robert Bruce, M.A., T.W. Burnley, Esq., Gomersal.  
Huddersfield. L. Shepherd, Esq., Dewsbury.  
Rev. Bryan Dale, M.A., Halifax. James Hodgson, Esq., Leeds.  
Rev. Chas. Illingworth, York. Esau Hanson, Esq., Halifax.  
Rev. J. James, F.S.S., Morley. H. Sugden, Esq., Brighouse.  
Rev. James Rae, B.A., Batley. W. H. Lee, Esq., J.P.,  
Rev. J. R. Wolstenholme, Wakefield.  
M.A., Wakefield. Joshua Taylor, Esq., Batley.  
I. Briggs, Esq., J.P., Wakefield. Pfr. Wilkins, M.A., Manchester

"The School itself is an excellently-contrived building, where . . . nothing has been spared to provide fine, lofty, and well-furnished classrooms. I examined the dormitories, lavatories, &c., and found them superior to most that I have inspected. The situation cannot well be surpassed for healthiness."—Extract from the Cambridge Examiner's Report, Midsummer, 1874.

The Committee have since provided a Chemical Laboratory, Gymnastic Apparatus, and detached Infirmary. The Playground has been enlarged, and a new Lavatory provided.

The course of instruction includes all branches of a sound Classical, Mathematical, and Commercial Education, so as to fit the Pupils for any department of business, or for entrance at the Universities.

Applications for admission to be sent to the Principal. For Prospectuses, with a view of the School Premises, Terms, and further information, apply to the Principal or Secretary.

**TETTENHALL COLLEGE,**  
STAFFORDSHIRE.

**HEAD MASTER—**

ALEXANDER WAUGH YOUNG, Esq., M.A. (London), Gold Medalist in Classics, late Andrew's Scholar and First Prize in Higher Senior Mathematics of University College, London, Fellow of University College, London.

**SECOND MASTER—**

JAMES SHAW, Esq., B.A. (London), First in the First class in Classical Honours at both First and Second B.A. Examinations.

**ASSISTED BY NINE OTHER MASTERS.**

The College enjoys the following Scholarships:—  
The Directors' Scholarship ..... 25 Guineas per annum.  
Senior Tettenhall " ..... 30 " "  
Junior Tettenhall " ..... 25 " "

Tenable at the College.

The Shaw Scholarship ..... £30 per annum.

The Mander " ..... £30

Tenable for three years at the Oxford, Cambridge, or London Universities.

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In 40,000 fully paid-up Shares of £25 each.

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New Annual Income ...	13,054
21,151 Policies in force for ...	3,724,432
Annual Premium Income ...	116,753
305 Death Claims, Matured Policies, and Bonuses ...	54,989
From commencement paid for Claims ...	350,923
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Amount of Accumulated Fund ...	439,542
Average Reversionary Bonus for 21 years, 1 $\frac{1}{2}$ per cent. per annum.	

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The Education Bill of 1876 having become an Act, it has passed from the region of political controversy into that of practical education. It is confessedly a tentative, rather than a complete measure; but, as it will probably have a two or three years' trial, it may be regarded as containing—in conjunction with the Acts of 1870 and 1873—the Educational Code under which the work of national education has to be carried on; the "Minutes" annually issued by the Education Department being supplementary only, and relating to the details of administration, rather than to governing principles. The provisions of the Act must, therefore, be studied with an interest and a purpose altogether differing from those which belonged to the parliamentary struggle; since action must take the place of criticism, and all concerned have to concentrate their attention on the varying responsibilities and duties which the Act devolves upon them in their several localities. Moreover, the Act of 1876 will have effects of far wider reach than those of 1870 and 1873; since their operation has been chiefly confined to the towns, and it is now the mass of the rural parishes which will be touched; while, in a large number of cases, the relations of employers and the employed will be greatly changed.

Looking at the subject in this practical light, the question which first occurs to us is—what should be the attitude of those who, like ourselves, believe that the measure which has now become law was conceived in a spirit of unfairness, was cumbrous and timid in its methods, and will be likely to inflict much injustice, and—at the outset, at least—to strengthen the hands of those who wish to promote denominational interests, rather than a sound and truly national system of education? They failed in Parliament; but it does not follow that they would similarly fail in the parishes, for *there* their resolute action counts for something—as those who have been worsted in many a battle for the retention of unjust privileges, or exactions, know right well. They might act the part of irreconcilables, and, by means of a harassing guerilla warfare, fulfil their own predictions as to the workable character of the Act, and use the school question as a weapon of offence against the Church Establishment as effectively as the Church-rate system was used within the memory of us all. Or they might, serenely, or sullenly, retire within their own lines, and, refusing to have anything to do with the working of the machinery which they have condemned, leave the denominationalists to grapple with all the difficulties of the case unaided, and to do their worst in making an ill-use of the facilities which the law has placed at their disposal.

Need we say that we recommend the adoption of neither of these courses? We say nothing of the higher considerations of duty and patriotism; nor do we think it will be necessary for us to protest against following the evil example of those who subordinate educational to ecclesiastical, or politico-ecclesiastical interests. Our traditions, as well as our convictions, suggest a more excellent way. We have known how to bear defeat with patience, and to make it a means of securing future victory. Conscious that we have truth and justice on our side, we can bide our time, and, without factiousness or querulousness, do our best to diffuse the blessings of education, while endeavouring to minimise the mischiefs of sectarianism.

That there is plenty of scope for obstructiveness will be evident from the digest of the Act which we now place before our readers. For the Act is not only incomplete; but is, in some important respects, permissive and not obligatory. We do not now refer to a point of cardinal importance, which, until this time has been strangely overlooked, viz., whether Boards of Guardians and Town Councils may lawfully decline to appoint the attendance committees, without the existence of which a large part of the Act will become altogether inoperative. It may be that the Act will be judicially construed to mean—what it does not expressly provide, viz., that the appointment of such committees is obligatory, and not optional.\* There is, however, no similar doubt in regard to the passing of compulsory bye-laws. Just as a School Board may make such bye-laws, or not, at its discretion, so a school attendance committee appointed by a Town Council may make them "if they think fit"; while a committee appointed by guardians may make them "on the requisition of the parish, but not otherwise."

\* The circulars issued by the Local Government Board and Education Department are silent on the point, but imply that School Attendance Committees must be appointed.

Therefore, even if the appointment of a "local authority" is inevitable, the question of compulsory attendance may become the subject of local contention, earnest, and perhaps bitter. And with the opponents of compulsion on other grounds might be combined those who favour compulsion in the abstract, but feel keenly the injustice of compelling all the children of a parish to attend the Church of England school, which happens to be the only school in the parish. There may be cases in which—from the character of the schools in a district, and the ecclesiastical influences to which the scholars are exposed, the adoption of a policy of absolute resistance may be not only justifiable, but an absolute duty.

We, however, believe that a frank acceptance of the Act, and endeavours to work it wisely and equitably will, in the majority of cases, and in the long run, prove to be most conducive to the objects we desire to promote. For it may, we think, be taken for granted that our system of primary education, faulty and inequitable as it is, is not working wholly in favour of clerical and Establishment influences. On the contrary, School Boards and their schools are telling in favour of popular, as opposed to priestly, influences, and that is why the priestly party so vehemently oppose them. The recent School Board elections have thrown a very encouraging light on the conditions under which we have to carry on the struggle which is now before us. The *people* are beginning to discern how much *they* are interested in a subject which until lately interested only philanthropists, politicians, and ecclesiastics. And now the subject is about to be forced—sharply, no doubt, in some cases—on a new class of minds, and there are to be created numerous agencies, the operation of which, we venture to predict, will by no means correspond with the expectations of those who have devised them. At present, in every place where no School Board exists, the schools for the working classes are subject to no other public management than that which is involved in conformity to the rules of "the Department" and the visits of official inspectors. Theoretically, that will continue to be so; for the School Attendance and Local Committees will neither have power to supply educational deficiencies, nor to exercise any control over the schools which it will be their business to fill, by exercising the powers of compulsion with which they are invested. But we opine that the anomaly will become so apparent, and the inconvenience and difficulties, in some instances, be so great, that there will presently spring up a demand for an extension of the powers of the "local authority," and then we shall probably have a modification of the School Board system, and the principle that public control should be combined with public support will find numerous and earnest advocates.\*

Our advice, therefore, to the friends of undenominational and national education, and especially to Nonconformists, is, that they at once prepare to use all the power they possess to make the operation of the Act as fair, as complete, and as beneficent as possible. They

\* Already we have evidence in support of this view in the following letter from an anxious "Inquirer" in the *School Guardian* of December 30:—"I live in a parish which is doubtless typical of many others. It is divided into hamlets for which separate peer-rates are being made. In one hamlet a School Board has been formed. In the other hamlet there are five schools belonging to different religious denominations, all of which schools are entirely supported by voluntary contributions, which unfortunately are not equal to the expenditure, and the managers are, therefore, deeply involved in debt. There is a general desire, if possible, to keep out a School Board, in consequence of the expensive character of its machinery. Under these circumstances, we are anxious to know how far the provisions of the Education Act, 1876, may be able to assist; and a reply to the following queries will greatly oblige:—

1. Has [the school attendance committee appointed by the board of guardians any power conferred upon it under the Act, beyond that of enforcing compulsory attendance, and of paying school fees for indigent parents?
  2. Has it any power to recommend payment out of the parochial rates for the purpose of meeting any deficiency in the school funds?
  3. In the event of the managers closing one or more of their schools from want of funds, and thereby causing an insufficient amount of public school accommodation in the school district, is there no means provided by the new Act for supplying such deficiency, other than by the formation of a School Board (Education Act, 1870, Section 6)? Referring to sections 28 and 31 of the Education Act, 1876, it is provided that every local authority—but subject, in the case of a school attendance committee, to the approval of the guardians and the Local Government Board—shall direct one or more of their officers to act in the execution of this Act, and may pay him or them for so doing, &c. Would the term (one or more of their officers) include schoolmaster or schoolmasters? and would the guardians have the power, if they thought fit, to pay the schoolmaster's or schoolmasters' salaries? or does the term (officer or officers) simply mean persons empowered to institute proceedings for non-attendance, or irregular attendance, at school?
- As will be seen from an examination of its provisions, the new Act will allow none of these things.



may, at the same time, let it be distinctly understood that they do not accept the Act as a compromise, but, retaining their convictions as to its essential character, will avail themselves of the earliest opportunity of securing its amendment.

The practical measures to be adopted, as the result of such a determination, are, for the most part, obvious; though they will be varied by local circumstances. There should be immediate combination and organisation in every county, or district, for both initial and defensive purposes. It will not do to leave the weak and the isolated to fight a solitary and hopeless battle. To wait until the sectarian party have arranged their plan of the campaign will also be to suffer needless disadvantage; while preparation on the side of the weaker may beget moderation on the part of the stronger party. As the administration of the Act will very largely depend on the school attendance and local committees, the composition of those bodies will be of the first importance. And, inasmuch as the choice of the members will rest, not with the inhabitants generally, but with town councils, in the case of boroughs—urban sanitary authorities in some other cases, and with the Poor Law Guardians in the majority of parishes—the fact must be constantly borne in mind in the election of those bodies. This is, in some respects, the most serious point requiring attention. It will need great judgment and great firmness. It will also call for self-sacrifice on the part of individuals. These new functions to be discharged by—in the first instance the electing bodies, and then by the attendance committees—will make it necessary that some who have hitherto been unwilling to act as town councillors, or commissioners, or guardians, should regard it as their bounden duty to serve their fellow burgesses or fellow parishioners in those capacities. Some members of School Boards are rendering noble service in the towns; now there must be displayed the same wisdom, courage, and devotedness in the rural parishes—where the necessity for such qualities is far greater.

It need scarcely be added that the operation of the Act should be watched with incessant vigilance, and that every act of oppression, as well as every infraction of the Conscience Clause, should be made known to the public, as well as to the Education Department. The immediate result may be small, and even nil; but "publicity," Bentham tells us, "is the soul of justice," and, if that were true in his day, it is more emphatically true in ours, when even village functionaries—whether lay or clerical—shrink from the scorching light of publicity cast upon acts of oppression or petty intolerance.

Nor should the operation, and the extension, of the School-board system be neglected in connection with the working of the new Act. It is true that the Act wears a hostile appearance in regard to School Boards; not only because it aims at the discharge of one portion of their duties by means of other authorities, but because it provides for their dissolution in certain cases. We, however, believe that the policy of the Act in that respect will fail; that the dissolution of existing Boards will be a rare occurrence, and that the necessity for establishing new Boards will be more and more felt as the inadequacy of the substituted machinery becomes apparent. Even the bugbear of "expense" will lose its influence when it is seen that officers have to be salaried, and other expenditure incurred, to carry out the half-measures of the new Act, and the inquiry will arise—why should money be expended, and trouble be taken, to do imperfectly what might be done at no greater cost, and with far greater directness and simplicity, by means of a School Board? Let the system about to be tried be regarded as being in the nature of a stop-gap only, and a transitional measure, and let the public mind be constantly directed towards the realisation of a higher ideal, and it will presently be seen how illusory were the ideas of those who thought to keep School

Boards out of the rural districts, by the device of the School Attendance and Local Committees.

Meanwhile, the members of the existing School Boards have, in many cases, to determine a question, the practical importance of which is greater than might at first sight be evident. Hitherto Boards have had the option of either paying the school fees of indigent children, or of remitting the fees, in the case of their own schools. Now, they have lost the power of paying the fees, which is transferred to the Guardians; but the power of remitting fees is still left to them. Whether that was intended by the Legislature when it repealed "the 25th Clause" is doubtful—it probably was not. But the Boards may adopt the simple, common-sense expedient of giving a free education in their own schools, rather than compel the parents to resort to the Guardians, and so force non-paupers into contact with the machinery and the associations of pauperism. In doing so, the Boards will have the feeling of the working classes on their side; for, as Mr. Tuck, in his carefully-written paper on the subject, has pointed out:—

There is a great objection on the part of what may be called the non-pauper class to apply to guardians for relief: this will probably apply with equal force to being compelled to go to them for school-fees. They will prefer to have to do with the School Board officer rather than the relieving-officer, and the result will probably be, in School Board districts, a large increase in the demand for free places in Board Schools. The consequence will, of course, be different according to the condition of the districts and the amount and character of the school provision. In districts where there is only a small number of Board Schools and a large supply of denominational schools, the Board schools will probably be filled as the people find that the education given in Board Schools is superior, and if Board Schools are full, the answer to any application for remission will be that the parents will be told they must go to the guardians. Poor parents will not look at all pleasantly on this arrangement.

We are aware that the power of School Boards thus to remit fees is limited—first, by their ability to find adequate room in their schools, and next by the fact that, if parents prefer the payment of the fees by guardians, the guardians have no option, and the parents may select the schools to which their children shall go. Even this last-named fact need not stand in the way of the adoption by Boards of means to prevent parents having to apply to guardians for relief for the payment of fees, and we are glad to see that already, in some of the large towns, it is being arranged that, while the guardians have to provide the money, the Boards shall be responsible for the examination of cases, and shall report to the guardians those on which the fees may properly be paid out of the rates. The less education has about it of the odour of pauperism the more popular will it become among the classes which most need it. And we admit that we are not insensible to the value of the fact pointed out by the *School Board Chronicle* that

Whatever force of argument there is in favour of such arrangements tells very strongly in favour of the School Board system; for if it is so desirable in School Board districts to keep poor parents from applying to the guardians for the payment of fees, must it not be equally desirable to keep non-pauper parents and the guardians apart in non-School Board districts? There can be but one answer to the question. This movement for an understanding between these School Boards and boards of guardians touching the payment of fees is the strongest possible testimony in favour of the universal extension of the School Board system.

It would be useless, in the space at our disposal, to attempt an exhaustive statement of the various considerations which suggest themselves as we look upon the new field of educational work now before us. There will, however, be abundant opportunities for discussing practical points as they arise, in connection with the experience of those who wish to put the Act in operation, or to watch its working, in their several neighbourhoods. And we may, we think, look forward more hopefully than was possible when the Education Bill was being shaped into an Education Act. It would not, we believe, be possible to pass just such a measure in the year on which we have entered; nor will it be possible to work the Act exactly as obstructives and reactionaries intended that it should be worked, when they induced the Government, and a Tory majority, to yield to their demands.

January 1, 1877.

## A DIGEST OF THE NEW ACT.

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### 1. Preliminary.

The Act is entitled "An Act to make further provision for elementary education," and may be cited as the "Elementary Education Act, 1876."

It applies only to England, except so far as regards the provisions with respect to the conditions to be fulfilled by schools to obtain the annual Parliamentary grant—which provisions are to apply to Scotland (Secs. 2 and 53).

The Act came into operation on the 1st of January, 1877 (Sec. 3); but as Schedule 2, Rule 6, provides that a school attendance committee shall be appointed at the first meeting after the annual election of guardians, and the guardians are not elected till March 25, the Act cannot, so far as they are concerned, come into operation till after that date.

#### Modes of securing the object of the Act.—Labour Passes.

The Act states "it is expedient to make further provision for the education of children, and for securing the fulfilment of parental responsibility in relation thereto." (Preamble.) It also enacts that "it shall be the duty of the

parent of every child to cause such child to receive efficient elementary instruction in reading, writing, and arithmetic. (Sec. 4.) The term parent includes a guardian, or other person having custody of, or being liable to maintain, a child. A child is one who is between the age of five and fourteen. To secure the fulfilment of such duty, the Act adopts two methods, viz., indirect compulsion and direct compulsion.

*Proceedings against Employers.*—Indirect compulsion is involved in the enactment that no one shall take into his employment any child under ten years of age; or any child of ten and upwards who has not obtained a certificate (provided for by the Act) either of his proficiency in reading, writing, and elementary arithmetic, or of previous due attendance at a certified efficient school, unless such child is attending school in accordance with the provisions of the Factory Acts, or in any bye-law under the Education Acts of 1870, 1873, and 1876, and sanctioned by the Education Department. (Sec. 5.)

\* "The Education Act of 1876: its probable effect, and our duty in relation to it." (Lewis, North Gate, Bath.)



There are some temporary modifications. Thus, in 1877 the minimum age will be nine, instead of ten, and in 1877 no child under eleven is to be employed without certificates. (Sec. 51.)

A child employed at the passing of the Act may continue to be so employed, or obtain fresh employment (Sec. 51). It is, however, doubted whether this exception releases the parent from the responsibility resting upon him.

The certificates of proficiency in reading, writing, and arithmetic, are to be according to Standard II., or a higher one. In 1878 and 1879 the standards will be raised to III. and afterwards to IV. The attendance certificate must be for 250 times each year, after five years of age (whether consecutive or not), at not more than two certified efficient schools in each year. In 1897, 1880, and 1881, the attendances must have been during three, four, and five years respectively.

Certificates are to be granted free of charge. (Sec. 24.) The certificates of birth (to prove age) may be obtained from the registrar, or superintendent registrar, on a requisition for a fee, fixed by the Local Government Board, not exceeding 1s. (Sec. 25.) Other arrangements respecting these certificates are made in Sec. 26. The Education Department may make, revoke, and vary, regulations relating to certificates of age and attendance; but must lay the regulations before Parliament. (Sec. 24.)

A parent who employs a child in any labour exercised by way of trade, or for gain, will be deemed an employer. (Sec. 47.)

**Penalties on Employers.**—Persons taking children into their employment contrary to the Act will be liable to a penalty not exceeding 40s. (Sec. 6.) But exceptions are provided for in certain cases. When the offence is committed by an agent or workman, he, and not the employer, will be punishable. If the parent imposes on the employer, by false representations respecting the age of the child, the parent will be liable to the penalty. (Sec. 39.)

**Exceptions to prohibition of employment.**—An employer will not be punishable if it can be proved (1) that there is not within two miles from the child's home any public elementary school open which it can attend, or (2) that the employment does not interfere with the efficient instruction of the child, and that it obtains it by regular and full attendance at a certified efficient school, or "in some other equally efficient manner," or (3) that the local authority has exempted from the prohibitions of the Act employment of children, above eight years of age, for "the necessary operations of husbandry and the gathering of crops, for a period to be named—provided that such periods do not exceed six weeks between January 1 and December 31. (Sec. 9.)

Secs. 14 and 15 of the Workshop Regulation Act, 1867, are repealed, and Secs. 31, 38, and 39 of the Factories Act, 1844, and Secs. 12 and 15 of the Factory, 1874, are to apply to the employment and education of children employed under the Factory Acts, 1833 to 1871, and not subject to the Factory Act 1874, or in workshops subject to the Workshop Acts, 1867 to 1871. Sec. 12 of the Factory Act 1874 is not to apply to a child who attained the age of eleven before the commencement of this Act. (Sec. 8.)

### 3. Proceedings against parents.

**Direct compulsion** will be exercised by proceedings against parents, in the following cases:—

(1) If the parent of a child above the age of five, who is prohibited from being taken into full-time employment, "habitually and without reasonable excuse, neglects to provide efficient elementary instruction for his child;" or (2) "Any child is found habitually wandering, or not under proper control, or in the company of rogues, vagabonds, disorderly persons, or reputed criminals," the local authority, after due warning to the parent, is to complain to a court of summary jurisdiction, which may order the child to attend some certified efficient school willing to receive him. The school is to be named in the order, and may be selected by the parent, or if he do not select any, by the court. The child to attend whenever the school is open, or otherwise, as may be specified by the order. (Sec. 11.)

**Reasonable excuses** are provided for, viz. (1) that there is not within two miles from the child's home any public elementary school which the child can attend; (2) that absence has been caused by sickness, or any unavoidable cause. The parent may select (Sec. 11) a "certified efficient school," but in the absence of such selection, the court is to order attendance at a public elementary school.

**Certified efficient schools** include public elementary schools, certified workhouse schools, elementary schools not conducted for private profit, open to inspection, registering attendance, and certified to be efficient, though not aided by grants.

**Non-compliance with order.**—Where an attendance order is not complied with, without any reasonable excuse, the court may order:—

(1.) In the first case, if the parent does not appear, or fails to satisfy the court that he has used all means to enforce compliance, a penalty, not to exceed, with costs, 5s., may be inflicted. If the parent has used such means, the court, without inflicting a penalty, may order the child to be sent to a certified day industrial school, or, if there be no such school suitable, then to a certified industrial school.

(2.) In the second, and each subsequent case of non-compliance, the court may, besides ordering the child to be sent to an industrial school, inflict a penalty; or may only inflict a penalty. (Sec. 12.)

A complaint for continued non-compliance is not to be repeated at any less interval than two weeks. (Sec. 12.)

### 4. School attendance a condition of out-door relief.

Under the Act of 1873 the school attendance of children was made a condition of outdoor relief. That section is repealed, but a similar provision is substituted for it. Where outdoor relief is given to the parent of a child between five and fourteen the child must be educated in reading, writing, and arithmetic, unless it has reached Standard 3 of the Code of 1876, or can be taken into full-time employment, or is exempted from school attendance. Further relief is to be given, if needful, to enable the child to attend school. It is not to be granted on condition that a particular school is selected, and the parent may select the school. The relief is not to exceed more than the ordinary school-fee, or than can be paid under this Act. The relief so given will be relief within the meaning of the Poor Acts. (Sec. 40.)

### 5. Authorities for enforcing the Act.

**School Boards.**—In a school district having a school board the provisions of the Act will be enforced by such board. In other school districts the authority will be "a school attendance committee."

**Boroughs.**—In boroughs, the committee will be annually appointed by the town council.

**Parishes.**—In parishes, the committee will be appointed by the guardians of the union to which they belong. (Sec. 7.)

No provision is made for the failure to appoint the committees. It is considered doubtful whether the appointment is optional.

**Urban Sanitary Authorities.**—On the application of the urban sanitary authority of an urban sanitary district which is not, and does not comprise, a borough, and which is co-extensive with a parish, or parishes not within the jurisdiction of a school board, containing a population of not less than 5,000, the Education Department may authorise such sanitary authority to appoint a school attendance committee—which shall act as the local authority. (Sec. 33.)

This applies to local boards and improvement commissioners acting under the Public Health Act, 1875.

In such cases the expenses are to be paid out of the poor-rate of the parishes

comprised in the district, according to the rateable value of each, and the urban authority will be in the same position in regard to the raising of funds, and to auditing, as the guardians. (Sec. 33.)

When the Urban Sanitary District is not within the foregoing provisions, the sanitary authority may appoint such number as the department may allow—not exceeding three—of their own number to be members of the school attendance committee of the Union in which the district, or the part not within the jurisdiction of a School Board, is situate. (Sec. 33.)

This applies to district local boards and commissions under the Public Health Act, 1875.

### 6. Appointment of School-attendance Committees.

**Number of members, ex-officio members.**—The committees may consist of not fewer than six, nor more than twelve members of the council, or guardians, when appointed by guardians; one-third at least of the committee are to be ex-officio guardians, if there are any, and a sufficient number. (Sec. 7.)

**Guardians** are to appoint school attendance committees at the first meeting after the annual election of guardians (in March) or some other meeting fixed with the approval of the Local Government Board (Schedule 2, Rule 6.)

No time is named for the appointments to be made by Town Councils, and it is therefore assumed that they may appoint at once.

School attendance committees are to continue in office till the first meeting after the next annual election of guardians or councillors, and till a new committee is appointed. (Schedule 2, Rule 5.)

**Casual vacancies** in the Committees are to be filled by the body appointing them. (Schedule 2, Rule 5.)

The council, or guardians, may, from time to time, diminish the number of members of a school attendance committee (Sec. 32.)

When a School Board is appointed subsequent to the appointment of an attendance committee, the latter will cease to act after two months; but their bye-laws will continue in force till they are revoked. (Sec. 36.)

Provision is made for keeping in force bye-laws made before the appointment of an attendance committee. Also for the changes required by the appointment of a School Board for a parish forming, or comprised in, the sanitary district. (Sec. 33.)

### 7. Powers and duties of School-Attendance Committees.

School Boards and Attendance Committees (called in the Act the "Local Authority") are, "as soon as may be," to publish the provisions of the Act within their jurisdiction. (Sec. 7.)

The inspectors under the Factory and Workshop Acts are to enforce the observance of the Act by employers; but the local authority is to assist them "by information and otherwise." (Sec. 7.)

Where the local authority are informed of any child in their jurisdiction liable to be ordered to attend school, or to be sent to an industrial school, it shall be their duty to take proceedings, unless they think it inexpedient. This does not relieve them from the responsibility of discharging their duty under other provisions of the Act. (Sec. 13.)

The powers of School Attendance Committees will be the same as those of school managers, under Schedule 3 of the Act of 1870—subject to any regulations by the authority appointing them. (Schedule 2, Rule 3.)

The clerk to the Guardians is to be clerk of the Attendance Committee. (Sec. 34.)

The expenses incurred by Guardians and their officers, acting under the Act, will be subject to the same enactments and regulations as other expenses incurred by them, and expenses under Sec. 20 of the Act of 1873 are to be charged to the respective parishes. (Sec. 34.)

A School Attendance Committee appointed by Guardians is to act for every parish in the Union not under any other local authority within the meaning of the Act. (Sec. 32.)

### 8. Bye-laws as to compulsory attendance.

The appointment of a School Attendance Committee does not necessarily involve the making of bye-laws for securing the compulsory attendance of children at school.

In a borough, not within the jurisdiction of a School Board, the School Attendance Committee may, "if they think fit," make such bye-laws. (Sec. 21.)

But in a parish, not within such jurisdiction, the School Attendance Committee "shall" make such bye-laws for the union comprising such parish "ON THE REQUISITION OF THE PARISH, BUT NOT OTHERWISE." (Sec. 21.)

The requisition of a parish is to be made by a resolution passed by the same persons, and subject to the same regulations of the Education Department, as a resolution for an application for a School Board, and the expenses are to be paid in like manner. (Sec. 22.)

The requisition may be accompanied by representations "as to the nature of the bye-laws desired by the parish," and "due regard" is to be had to such representation by the Attendance Committee and the Education Department. (Sec. 22.)

School Boards already possess—under (Sec. 74 of the Act of 1870)—the power to make, if they see fit, bye-laws for compelling the attendance of children.

That section, and all other enactments referring to bye-laws under it, are to be construed as including the local authority under this Act, and the local authority is to enforce the bye-laws. (Sec. 23.)

No legal proceedings for non-attendance, or irregular attendance, are to be commenced by any one having power to carry out compulsory bye-laws except by the direction of not fewer than two members of the School Board, or Attendance Committee. (Sec. 38.)

### 9. Officers of Local Authority.—Expenses.

The local authority is to direct one or more of their officers, or of the officers of the Council, or Guardians, to carry out the bye-laws, and may pay them for doing so (Sec. 28.) But a School Attendance Committee is not to appoint, or pay, such officers, or incur any expense, without the consent of the council, or Guardians, and, in the case of Guardians, of the Local Government Board also. (Sec. 31.)

The expenses of an attendance committee are to be paid out of the borough fund, or vote in the case of a Council, and out of the poor rate in case of Guardians.

Justices of the Peace may empower the officers to enter any place where a child is employed contrary to the Act, and examine it, and any person found therein refusing to admit such officers will be punishable by a penalty not exceeding 20l. (Sec. 29.)

### 10. Appointment of Local Committees.

A School Attendance Committee may appoint different Local Committees for different parishes, or other areas, to give "such aid and information in the execution of the Act as may be required by the committee appointing them." But Local Committees cannot make bye-laws, or take proceedings.

**Number of Members.**—A Local Committee may consist of not fewer than three, and be either wholly members of the Council, or Guardians, appointing them, or partly members and partly other persons.

The School Attendance Committee may, from time to time, add to, or diminish, the number of members of a Local Committee, or change the members, or dissolve it. (Schedule 2, Rule 1.)



Casual vacancies may be filled up by the body appointing the committee. (Schedule 2, Rule 3.)

The powers of Local Committees will be the same as those of school managers under Schedule 3 of the Act of 1870—subject to any regulations made by the School Attendance Committees. (Schedule 2, Rule 3.)

Local Committees will, unless the Attendance Committee appointing them otherwise direct, continue in office till after the first meeting of such Attendance Committee after its annual election, and thereafter till a new Local Committee is appointed. (Schedule 2, Rule 2.)

#### 11. Failure of Local Authorities to perform duties.

If the Education Department, after enquiry and notice, are satisfied that any local authority has failed to fulfil their duty under the Act, it may (1), if the authority be a School Board, proceed as if it were in default, under the Act of 1870; or (2), if the authority be not a School Board, may appoint two persons for a specified time, not exceeding two years, to perform the duty of the defaulting Attendance Committee, and may, from time to time, change the persons. The persons so appointed will not be subject to the control of the authority which appointed the defaulting committee. At the end of the time named, another committee may be appointed, to resume the duty of the local authority. (Sec. 27.)

The expenses incurred by the substituted persons, to be certified by the department, are to be paid by the Councils, or Guardians. The department is to report such cases to Parliament. (Sec. 27.)

School Boards and School Attendance Committees only can be in default, Guardians not being "local authorities."

#### 12. Industrial Schools.

If a child is sent to an industrial school under the Act, he will be deemed to have been sent under the Industrial Schools Act, and the parent will be liable to contribute to its maintenance as under those Acts. (Sec. 12.)

Section 18 of the Industrial Schools Act, 1866, requires that the magistrates shall, if possible, select a school in accordance with the religious persuasion of the parent.

When a child is sent to an industrial school, at the instance of the local authority, the school managers may, at the end of a month, give the child a license to live out of the school; but the child must regularly attend a certified efficient school. (Sec. 14.)

The consent of a Secretary of State, and not of the Education Department, is required for the establishment and maintenance of industrial schools by school boards. The expense may be spread over fifty years and money be borrowed. Section 10 of the Education Act of 1873 is to be applied to loans, and the work is to be deemed to be one for which a school board may borrow under Schedule 1 of the Public Works Loan Act, 1875. (Sec. 15.)

#### 13. Day Industrial Schools.

Where, owing to the circumstances of any class of the population in any school district, a school in which industrial training, elementary education, and one or more meals a day, but not lodging, is necessary, it may be certified by a Secretary of State as under the Industrial Schools Act, 1866. (Sec. 16.)

A child may be ordered to be sent to a day industrial school, as under that Act; and may be detained during such hours as may be authorised by the rules of the school approved by the Secretary of State. (Sec. 16.)

Prison authorities and school boards are to have the same powers in relation to a certified day industrial school as they have in relation to an industrial school. (Sec. 16.)

Sums not exceeding one shilling per head per week may be contributed to day industrial schools, out of moneys provided by Parliament, on conditions recommended by a Secretary of State—except under an attendance order.

When a court orders—otherwise than by an attendance order—a child to be sent to a day industrial school, it may order a parent to pay a sum not exceeding two shillings a week; which is to be obtained by the local authority. If the parent is unable to pay, the guardians are to give relief for the purpose. (Sec. 16.)

The managers of a day industrial school may receive, under, or without, an attendance order, a child whose parent undertakes to pay such sum, not less than one shilling a week, as the Secretary of State may fix; and out of the moneys provided by Parliament a sum not exceeding sixpence a week may be paid on the recommendation of the Secretary of State. (Sec. 16.)

The provisions of the Industrial Schools Acts may be applied, with such modifications as may be necessary, to day industrial schools. The Orders are to be laid before Parliament, and may be revoked; and the Secretary of State may revoke, or alter, forms of orders for sending a child to such schools, and the manner in which they are to be sent. (Sec. 16.)

The Secretary of State may withdraw the certificate from such a school when it ceases to be necessary; but the reasons for doing so are to be laid before Parliament. (Sec. 16.)

The conditions of a parliamentary contribution to such schools are to provide for the examination of the children, according to the standards of efficiency in force in public elementary schools; but the amounts of the contributions may vary. The conditions for contributions to such schools are to be laid before Council, in the same way as minutes relating to the annual Parliamentary grant. (Sec. 17.)

#### 14. Payment of fees of indigent children.

The parent—not being a pauper—who is unable to pay the ordinary school fee, or any part of it, may apply to the guardians of the poor, and, if they are satisfied of such inability, they are to pay a sum not exceeding 3d. a week (Sec. 10) and charge the amount to the guardians of the parent's parish (Sec. 35.) The amount so paid is not to be deemed parochial relief. (Sec. 10.)

The payment of the fee by the guardians is not to prevent the parent selecting the school; or to be conditional on the child's attending, or not attending, a particular school. (Sec. 10.)

The 25th Section of the Act of 1870 which allowed School Boards to pay school fees is repealed. (Sec. 10.)

The Act of 1870 dealt with indigent children in two ways. It empowered School Boards to remit the whole, or part, of the school fees (Sec. 17); or the Board might pay the fees at any public elementary school (Sec. 25). It is important to observe that only this last provision is repealed by the new Act; Section 17 of the Act of 1870 remaining in force. While, therefore, Guardians are bound to pay the fees in such cases, School Boards can only remit fees. Sec. 23 provides that nothing in any bye-law shall authorise the authority making the same to remit, or pay, any fees. Only School Boards, therefore, can remit, and only Guardians pay fees.

The Guardians are not bound to pay the fees to the parent, and may therefore pay them direct to the managers.

The Sheffield School Board has resolved to investigate, as heretofore, all applications for the payment of fees, and send lists to the Guardians for approval, and otherwise to arrange for joint action. The Leeds and Liverpool School Boards and the Guardians have agreed upon the same course.

Anyone fraudulently obtaining the payment, or remission, of fees may be imprisoned for not more than fourteen days. (Sec. 37.)

#### 15. New rules for payments from the annual parliamentary grant.

So much of Section 97 of the Elementary Education Act, 1870, as enacts that the grant received by any school shall not exceed the income of the for the year school derived from voluntary contributions and school fees and other sources than the Parliamentary grant, is repealed from March 31, 1877. (Sec. 19.)

Conditions.—After that date the conditions shall provide that:—

(1) Such grant shall not in any year be reduced by reason of its excess above the income of the school, if the grant do not exceed 17s. 6d. per child in average attendance at the school during that year, but shall not exceed that amount per child, except by the same sum by which the income of the school, derived from voluntary contributions, rates, school fees, endowments, and any source whatever other than the parliamentary grant exceeds the said amount per child; and

(2) Where the population of the school district, or within two miles from the school is less than 300, and there is no other public elementary school available, a special parliamentary grant may be made annually to that school to the amount, if the said population exceeds 200 of 10s., and if it does not exceed 200, of 15s.; and

(3) The said special grant shall be in addition to the ordinary annual grant, and shall not be included in the calculation of that grant for the purpose of determining whether it does, or not, exceed the amount before mentioned, (Sec. 19.)

The incomes of schools are to be applied only for the purpose of public elementary schools. (Sec. 20.)

#### 16. Payment of fees for proficient children.—Honour Passes.

For five years, or longer by Order in Council, if a child less than eleven years old obtains certificates of proficiency and good attendance, the school fee—not exceeding the ordinary fee—of such child may be paid for three years by the Education Department, under their regulations. The fees so paid to be reckoned as children's pence. (Sec. 18.)

The standards of proficiency and attendance, and other conditions, are set forth in Schedule 1, rules 4 to 10.

Not more than 10 per cent. of the children can obtain certificates in a year. If more than that are qualified, preference is to be given to those who have attended best. (Schedule 1.)

#### 17. Dissolution of School Boards.

The Education Department may, under certain circumstances, order the dissolution of a School Board. (Sec. 41.)

The application for such dissolution must be made by the same persons, and in the like manner, as in the case of an application for the formation of a Board. (See Sec. 12 of Act, 1870.)

A majority of not less than two-thirds of those who vote on the question is required.

There must be no school, or site for one, in possession, or under the control, of the Board.

There must be sufficient school accommodation in the district, and an absence of, a requisition to the Board to provide accommodation.

Under these conditions the Department are to take the circumstances into consideration, and "if they shall be of opinion that the maintenance of a School Board is not required for the purposes of education in the district" may, after sufficient notice, issue an order.

No application for such dissolution is to be made except within six months before the time of re-election, and no order for dissolution will take effect until after the expiration of such period, except that after the order is made an election is not to take place.

When the Department dissolves a Board, a statement of the reasons is to be laid before Parliament.

The Department is to provide for the disposal of the funds and other property of the dissolved Board, and for the discharge of its liabilities.

Bye-laws made by such Board are to continue in force, subject to alteration by the local authority. (Schedule 3.)

If subsequently there is insufficient school accommodation, a School Board may be again appointed. (Sec. 4)

#### 18. Other provisions relating to School Boards.

The powers and expenses of a School Board under the Act are to be deemed to be as under the Act of 1870.—(Sec. 36.)

Offices.—School Boards may, with consent of the Department, provide offices and borrow money for the purpose.—(Sec. 42.)

Casual vacancies may be filled by the remaining members, at a special meeting, if a quorum be present. The seventy-fifth section of the Act of 1870 (relating to casual vacancies) is to be construed accordingly. (Sec. 44 and Schedule 3.)

#### 19. Miscellaneous.

The Conscience Clause.—It will be the duty of the local authority to report to the Education Department any infraction of the 7th Section of the Act of 1870—the section containing the "Conscience Clause"—in any public elementary school in their district which may come to their knowledge, and to forward to the Department any complaint of such infraction which they may receive. (Sec. 7.)

Parts of Parishes.—If a part of parish is constituted a school district is to be deemed a separate parish for the purposes of the Act, and be subject to the provisions of the Acts of 1870 and 1873; and provision is made for the payment of the expenses in such cases. (Sec. 49.)

Returns, &c.—Local authorities are to send returns and information to the department in the same way as School Boards. (Sec. 43.) Sections 23, 24, and 25 of the Act of 1873, relating to legal proceedings and the forging of certificates, are applied to this Act. Orders of a court are to be made in the manner provided by the Summary Jurisdiction Act. (Sec. 37.)

Definitions, &c.—The Act contains the usual definition clause (48) and a construction clause (50) to bring the Act into harmony with the Act of 1870.

\*. The foregoing digest being intended for popular use, the use of strictly legal phraseology has been avoided, and some of the details are omitted. Those who will require fuller and more precise information are referred to the following works:—

1. "The Elementary Education Act, 1876," by Hugh Owen, Jun. (Knight and Co.), price 2s. 6d. This contains not only many valuable notes, but much supplementary information.

2. "The Education Acts Manual,"—containing all the Acts—by the same author (Knight and Co.), price 8s. 6d.

3. A fifth edition of Mr. Glen's "Elementary Education Acts" is announced. (Shaw and Sons.)

4. "A Handy Book of Elementary Education Law," by H. J. Gibbs and J. W. Edwards (Shaw and Co.), price 10s. This also has an appendix containing all the collateral Acts which require to be referred to.

5. "The Elementary Education Acts," by W. Dowling (Simpkin and Co.), price 1s. This is a cheap and compact popular compendium of the three Acts.

A "Popular Analysis of the Education Act, 1876," has been issued by the National Society, at 4d. per doz.

The Rev. G. O. Bate, of the Training College, Westminster, has published a penny "Compendium" of the principal provisions of the Act.

Knight and Co. have published three broadsheets containing the information required by parents and employers. Shaw and Sons have also a poster, to be used by local authorities, and the London School Book Depot a handbill notice.

The London School Board has also issued a carefully-prepared notice.

Those who wish for the authorised edition of the new Act may obtain it ("Elementary Education Act, 1876") at the Queen's printers, Eyre and Spottiswoode's, East Harding-street, Fetter-lane, price 8s. The Education Acts of 1870 and 1873 may be also had at the same place.